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# A STUDY OF MUSLIM INSCRIPTIONS

With special reference to the Inscriptions  
published in the *Epigraphia Indo-Moslemica*  
1907-1938

TOGETHER WITH  
*Summaries of Inscriptions Chronologically Arranged*

BY

V. S. BENDREY

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## FOREWORD

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An oft-quoted Persian proverb says that "Musk is that which of itself yields a sweet smell, and not that which the perfumer calls such". Even so Mr Bendrey's "A Study of the Epigraphia Indo-Moslemica" possesses such innate worth as to need no presentation by an usher. Only connoisseurs of musk can do justice to the excellence of its odour, so also serious students of Indian history of the post-Islamic period (especially of the Bombay Province and the Nizam's Dominions) who are anxious to make the fullest use of the historical material contained in the six hundred Epigraphical Inscriptions published in the above Journal from 1907 to 1938 "in all its aspects and from all points of view", or the curious student of the by-paths of Indian history, can relish the mental pabulum laid so tastefully by Mr Bendrey on the quadrangular table of his "Study".

A long-felt want for a reliable, comprehensive and well-equipped GUIDE, prepared on scientific lines and leading through labyrinthine shafts to the veritable mine of Epigraphical material treasured in the volumes of the Journal in question has now been supplied for the *first time* by Mr. Bendrey. For this signal service Mr. Bendrey deserves the heart-felt thanks of all co-workers in the field of historical research.

The Introductory part of the "Study" which is spread over twenty short sections, contains almost everything of importance that could be said on a scientific approach (at once practical, precise and perfect), to a thorough and methodical study of the epigraphical material. It not only explains the principles on which such an approach has been or should be based, but also contains his very valuable suggestions for the

future guidance of Research-workers in the field of Indian history. The sections on the 'Value and Importance of Epigraphical Inscriptions', as source-material for history, 'Dates and Dating' (which explains the various eras current in Muslim India, viz., the Hijri, the so-called Arabi or Suru San, the Ilahi, the Fasli,—North Indian, Bengali and Deccani—and the Julus, met with in these inscriptions), 'Transliteration and Translation', 'Names and Titles' and 'Indexes', will fully repay perusal.

The other part of the "Study", which may aptly be called the study proper, tabulates six hundred inscriptions recorded in the volumes of the Journal, from A.H. 482 (A.D. 1090) to A.H. 1270 (A.D. 1854) and gives the most essential particulars of each one of them (touching the tripartite inseparable accidents of every historical event, viz., period, place and person). Each entry gives the date of the inscription (with corresponding date according to the Christian era), the place to which it belongs, and the names of the persons referred to. It also gives a very brief summary of the contents of each inscription, refers to the volume of the Journal in which the article pertaining to the inscription is to be found and mentions the name of the contributor of it. This part bears ample testimony to the dogged perseverance, indefatigable industry and methodical work of Mr. Bendrey.

This part of the "Study" would have remained incomplete if it had not been followed by two Tables in the form of Appendices A and B, which contain the names of nineteen contributors, the number of individual contributions, the total number (105) of their contributions, and, what is *most valuable*, a full classification of the six hundred inscriptions arranged according to the centuries to which they belong, and the nature of the subject-matter, such as Religion, Military, Administrative and Cultural.

In short, the "Study" is presented in a most attractive form and is a credit to the author, the Department to which he belongs, and the country in which he was born.

If to his various accomplishments, of which he has given ample proof in his half-a-dozen publications, English, Marathi and Sanskrit, he had added a linguistic acquaintance with these inscriptions, his labours would have been the more remarkable. All the same I wish him a complete success in all his literary undertakings and a long life and sufficient energy to enable him to acquire at least a working knowledge of Persian, which is the principal language of these inscriptions and the sweetest language of Asia.

*Kashana-E-Haqq,*  
*Salisbury Park, Poona,* } SHAIKH ABDULKADIR SARFARAZ  
 24th Sep. 1944 }





## P R E F A C E

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The present *Study of the Muslim Inscriptions* published in the *Epigraphia Indo-Moslemica* is the outcome of my preliminary studies pertaining to the history of the Deccan, some of which have already been published while others are in the course of preparation. Though mainly intended for my own use, the present study is likely to help other investigators working in this field. I have, therefore, thought it advisable to present it to the world of scholars to prevent duplication of effort on their part. It is hoped that this study will facilitate the work of brother-workers as it is designed to acquaint them with the principles and methods which need to be applied in the study of inscriptional material.

In the preparation of the present Volume, I am indebted to several friends, and I take this opportunity of thanking them most cordially. To Mr P. K. Gode, whose readiness to help historical research is now well known to Indian scholars, I am particularly grateful as he has sacrificed much of his time in helping me to recast the original Study from the points of view of clarity and accuracy. I am also highly obliged to my friends Mr S. L. Kapadi, Mr R. P. Karwe, Dr P. M. Joshi, Prof. S. R. Sharma and Prof. B. D. Verma for giving me all possible assistance in my work.

I also acknowledge, with thanks, the kind favour shown by the Secretary to the Government of India, Department of Education, in according me the necessary permission for the use of the inscriptional material published in the *Epigraphia Indo-Moslemica*.

Lastly, I have to express my heartfelt thanks to Mr M. N. Kulkarni, the Proprietor of the Karnatak Publishing House, Bombay, for his ready undertaking to publish the present Volume. In spite of the scarcity of labour and paper, he has completed the publication of this work, though slightly delayed, with great care and excellence, which characterize all the publications of the Karnatak Publishing House.

Ganesh-chaturthi, )  
22nd August 1944. )

V S BENDREY



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# A STUDY OF THE INSCRIPTIONS

PUBLISHED IN THE

EPIGRAPHIA INDO-MOSLEMICA

[1907 TO 1938]

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## PART I

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The varied and voluminous inscriptional material published in the *Epigraphia Indo-Moslemica* in the last thirty-seven years of its existence greatly needs co-ordination if its use in the reconstruction of our national history is to be practical, precise and complete. To set the historical and cultural material in the framework of time, place and person—the three chief elements of history—is to determine its comparative value, whether negative or positive, in relation to the time and events of the historic past. Thus even as a mere instrument of study of the material, a consolidation has certain apparent advantages; but its service, in this particular case, as an illustration for demonstrating the need for codification of methods and principles is, however, of much greater consequence and effect. Any guidance, having foundation on the experiences of the past, thus secured in the presentation of historical material should ensure greater utility, sufficiently unbiased evidence contained in the material and definite but true understanding of the times. It would facilitate research by directing its activity to a limited field and reduce the work of the research scholar to its minimum, thus affording us

soundly tested results of his valuable and laborious studies. Some sort of a general guide to research workers in any art or science is indisputable especially because it enables us to ascertain the common basis for their work and determines both the process and procedure of research with scientific preciseness.

## RESEARCH AND ITS DIFFICULTIES

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No authoritative works were ever produced or any scientific discoveries or inventions made, or any theories of any value or importance propounded without systematic and serious research. In the higher sense of the word, research signifies the investigations of those who devote themselves to the study of pure as opposed to applied sciences or to the investigation of causes rather than to practical experiments. Whatever may be the nature and scope of research, its aim is to add to our knowledge such facts as will prove of great help and direction in the sphere of our social and national life. In historical research, the purely scientific or descriptive studies covered by sociology were generally concentrated upon, but with the growth of the humanistic and historical point of view the philosophy of history is gaining firmer ground and is particularly responsible for the increasing appreciation of the influence wielded by history on our national life. While the scientific studies aim at elucidating factual sequence, the philosophy seeks to interpret the process (*a*) as the realization of the idea of freedom or rather as the reconciliation of individual freedom, and (*b*) as the play of cultured interests with the stable objectivity of law and abiding consciousness of the greater whole in which we move. Although the possibility of such a philosophy seems implied in the postulated unity of the world as a nation, many hold that it remains as yet an unachieved ideal. If, however, this philosophy is to perfect its constructive work, it must bring the course of human history within its survey, and exhibit the sequence of events as an evolution in which the purposive action of reason is traceable. Such a constructive survey of history adds considerably to the difficulties of the research worker.

In India, the problems of a research scholar with regard to his national history are more difficult, complicated and un-



defined. It is not merely the diversity of events or complex political upheavals that confront the research scholar, but he is also faced with difficulties pertaining to the field of his study and the market in which he has to dispose of his products as both these are by nature heterogeneous to his natural environments. Some of his main obstacles may be summarised below with a view to indicate their nature.

- (a) The material for his study, even pertaining to the historical times, exists in languages not now spoken by him or understood commonly by the people
- (b) The field of his study comprises events and political influences extending over wider geographical areas with a variety of vernaculars and dialects
- (c) The official procedures, practices, etiquettes and conventions, as also the religious and social customs and tendencies, pertaining to the field of his study were not altogether the same as those obtaining at present
- (d) The means of identity of time, place and person, the three main factors of history, hidden behind some conventions, are yet to be discovered
- (e) The present public taste for history and its use is too narrow in its vision and outlook.
- (f) The historiographers expect the research workers to present material through the medium which they know
- (g) The use of English as medium does not ensure sufficient accuracy either in translating the true picture of the times or in conveying the ideas associated with the material presented, the cultural foundation of the medium being dissimilar to that of the material

For all these reasons, the need for an understanding between research scholars and historiographers is more and more emphasized. Such an understanding will not only recognize interdependence of the efforts of either, but, in recording past experiences, will have as its foremost aim the provision

of an unfaltering and ever dependable guide for future generations in spite of any future vicissitudes of circumstances and cultural atmosphere. What is intended is to ascertain how far the co-ordination of efforts on the part of researchers and historiographers is necessary for reaching this aim, and for this purpose, a critical study of the material recorded in the *Epigraphia Indo-Moslemica* will provide a suitable illustration in all respects. The main points to be determined in such a study are :

- (a) the points of view of the researchers,
- (b) the requirements of historiographers in their use of the material,
- (c) the nature of the need for co-ordination, and
- (d) the methods and principles with which such a co-ordination can be successfully attempted to ensure the interpretation of history as an ordered and purposive evolution of events.

## HISTORICAL STUDY AND ITS STAGES

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The expansion of the field of historical study and the growing public interest in Indian history have necessitated specialization. Each historian or research worker selects his own field and concentrates his efforts on an epoch, a personage or an event and by his thorough investigation brings them into historical relief to the best of his ability and resources ; but the comprehensive historical surveys are generally effected through co-operative effort. These surveys cannot be said to have covered the entire field or represented anything but a mere fraction of the knowledge that has been unearthed, although they may be the essence of the specialized efforts made by individual scholars. They are incomplete, not for any want of ability or knowledge on the part of their authors, but on account of the limitations of space and study. Besides, new discoveries and revised interpretations have continued to be on the increase as the natural consequence of the ever growing facilities for study and the extension of the field of historical sources. Furthermore, the authors of these surveys are prone to the same human weaknesses and shortcomings as characterize individual scholars.

The interests of the age are generally reflected in its historical writings. Prior to the present scientific age, historical works were mainly devoted to politics with special emphasis on hero-worship. But in the modern democratic age the complex nature of society has become more evident and consequently the economic and sociological features of history have assumed greater importance than in the past. These interests are also receiving increasing prominence because of their immediate and practical influence on the modern life. Historical studies of national culture with special reference to commerce, industry, art and allied subjects are now having equal attention with the dynastic and political history. The

histories of evolution of modern conditions may attract one class of readers, while there are others, keenly interested in knowing the history of art, science, religion and philosophy. But the sum-total of our present historical knowledge is not more than a mere glimpse of the vast complex of the panorama of ages, most of which lie for ever beyond our ken.

The appreciation of the value and importance of historiography as an art is now on the wane. On the contrary the science of history has been rapidly developing in India during the last two or three decades. It is also gaining recognition among historians, as a distinct subject, with a group of auxiliary sciences. The real auxiliary sciences to history are those which deal with the relics of the past that have escaped the ravages of time and man. These sciences are the science of language (philology), of writing (palæography), of seals (sphragistics), of coins (numismatics), of weights and measures and archaeology in the widest sense of the term. These sciences underlie the whole development of scientific historiography. Of late, even the art of collection and preservation of old manuscripts and other records has become a *sine qua non* of historical research.

Broadly speaking, history deals with all that has happened, not merely the phenomena of human life but those of the natural world as well. In fact, it deals with everything that undergoes change. Any inclination to unearth the knowledge of this change necessarily presupposes a search for evidence, which lays threadbare the whole fabric of the past. Every small discovery thus made helps the reconstruction of history.

Success in a discovery or an invention depends materially on the correct formulation of the original hypothesis. Imagination plays an important part in this formulation. Unless there is correct data, however small, to support the hypothesis, imagination is not likely to give a successful lead. The existing knowledge of our social, political and even religious conditions of the historic times is so indistinct, defective and misleading that it hinders rather than helps the imagination.

of the researcher. The researcher cannot, therefore, select his field according to his choice. Either he must explore the material as it comes to him or leave it untapped. The indiscriminate choice of material by an individual researcher has often produced disastrous results. Once the material is examined from an individual point of view, the rejected material is either neglected thenceforward, or, its use is further prevented through its being destroyed, misplaced or lost. It is true that by the Old Monuments Preservation Act<sup>1</sup> the inscriptional record is prevented from being destroyed by human agency, but its gradual deterioration through natural causes continues almost uninterrupted. Scholars working in any field have also a general tendency to leave alone any material which has once been touched by their fellow-workers. At the same time, not infrequently, improved information and important results have been secured by a re-examination of such material. The twenty inscriptions edited and re-edited in the *Epigraphia Indo-Moslemica* afford good examples in this respect. Any attempt at a partial use and publication of any historical source on the part of a researcher is, therefore, undesirable. The self-complacency shown in the limited use of a source often proves unsound and imperfect. Haphazard study of immovable inscriptional records is not, however, as disastrous as that of movable records in the possession of individual families. Almost all the source-material of our national history is entirely in the possession of private agencies. The civil and military administrative systems current in India before the British advent encouraged the hereditary preservation of official records with families, members of which held important posts in the administration. But the subsequent change in the administrative system made the matter still worse by its rendering the record utterly valueless from the possessors' point of view. Deplorable neglect and destruction was the natural consequence. In view of these factors, to expect this

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1. The Government of India Act, No. VII of 1904 entitled "Ancient Monuments Preservation Act".

material to survive for re-examination or for detailed scrutiny in future is, therefore, not without risk

As the field of the researcher in historical material is still uncertain and undefined as explained above, it is absolutely necessary for him to adhere strictly to certain principles and fulfil some requirements in the presentation or recording of his historical material. The prime object in the collection of historical sources is to utilize them for historical reconstruction in respect of events, persons, families, places, political groups, religious sects, kingdoms or the nation as a whole, irrespective of the degree of utility these sources may possess. But no material can be thoroughly exploited until it passes through three main stages of study. The first stage begins with its search and ends in the recording of the individual finds. The second stage is that of classification and co-ordination of these finds. The third stage is the transformation of the material into a succinct story through scrutiny, amplification and filtration of the material recorded. All these three stages are interdependent and the progress in one is governed by the progress of the other two stages. Every improved version of a story stimulates further research in the field and at the same time acts as a corrective to the inconsistencies that may have crept in the co-ordination and classification of material. The degree of industry, discretion and scholarly ambition exhibited by workers in the first two stages of study contributes in no small way to an accurate synthesis of material in the third stage. The greater the regard evinced by a researcher for the needs of both the co-ordinator and the historiographer, the stronger is the foundation of their work. A researcher is thus to offer his assistance to the historiographer in the filling up of any possible gaps in his story, and also to help the co-ordinator to have a thorough grasp of the material. He should also indicate the scope of this material in all its bearings. In the same manner, the co-ordinator is expected to help both the researcher and the historiographer by observing rigid scrutiny, proper classification, utmost care in the preservation of facts in their true

colour, and discretion in weighing the material. Such a procedure is bound to ensure a balanced presentation of all available material in its correct historical perspective. The historiographer, on his part, should crown the efforts of both the researcher and the co-ordinator by his thorough exploitation of the material, not to say its artistic and scientific presentation. The cumulative result of all these efforts at historical reconstruction cannot but fail to provide a reliable guide to future generations, which is one of the foremost aims of scientific historiography.

Omission of any one stage described in the foregoing lines is not without its adverse effects. Any material not subjected to the processes characteristic of these stages is lost sight of by future historiographers, co-ordinators and researchers alike. Stray material, howsoever valuable, is not always within the reach of the historiographer. Its direct use, by historiographer is not always correct or complete, and hence unsafe. There are instances, innumerable enough, in which important material has been directly used by historiographers in their works relating to historical personages, families, states or sects without proper reproduction, and hence overlooked by subsequent writers. The justification for this overlooking is generally based on two grounds: (a) the authenticity of the material presented is not satisfactory enough for its scientific recognition, and (b) the conclusions based on any material not adequately reproduced do not allow the necessary verification. It is almost impossible for any historiographer to carry on a search for the hidden sources of historical works as such a task is not only tremendous but both difficult and indecisive. Even the co-ordinators feel their inability to take stock of this hidden material correctly, fittingly and with any degree of confidence about its authenticity and truth, and consequently the material is ignored. All the three stages of study as outlined above are, therefore, absolutely necessary as they alone will provide us with a synthetic view of our history, which is nothing but a true reflection of the past experiences and experiments of the national life of our country.

## CO-ORDINATION OF EFFORTS

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A true historical perspective is obtained through an evaluation of sources, a comparison of details and an exact determination of historical events, pertaining to any historical study. Such an analytical study enables us to establish firmly and accurately the relation between historical facts and their true causes. A student of history is almost bewildered by the multitude of depositories of sources in which he seeks the documents he requires, and this bewilderment is still more heightened by the discouragement he gets when he finds that the required documents are absent in these depositories. There are very few countries, indeed, in which records have not passed through a period of neglect and destruction. The places where the students expect to get the desired material are often found void of them. On the other hand, the individual collections and publications preserving stray material on varied subjects are not usually within the reach of an individual scholar. The facilities for gathering the required historical information from the available material are, as a rule, insufficient, if not absolutely wanting. The only remedy, under the circumstances, is, therefore, to encourage consolidation of the source-material before scholars are expected to reap the advantages of the diversified and disconnected material lying about in depositories. The vastness of the material does not allow its being handled by one single effort. Several efforts at several places must be made so that they may ultimately help a thorough investigation of the problems of history. But to consolidate any sources is not simply to put them together. Real consolidation is that in which all threads of information, without losing the relative value, influence, aspect or importance, are welded together and brought within the easy comprehension of scholars. To attain this high ideal, attempts at



consolidation from several quarters and from different points of view are necessary. In their absence, the writing of history is bound to remain incomplete and imperfect.

Indexes, lists and tables are suitable devices through which individual efforts or stray references can be linked up or consolidated. Each of these devices has its own field and scope of utility. Name and place indexes are more effective for reference or cross-reference rather than for consolidating the material. But they are effective only if they accompany the material itself. Mere lists, bibliographical or otherwise, serve for reference in detail and at the same time provide students with an independent guide in the subjects concerned. These lists are particularly helpful in the study of applied sciences in which individual problems of small magnitude are to be investigated. While indexes are an organic part of a book, the tables mentioned above attempt to classify and co-ordinate the efforts of different scholars in the collection of historical material and thus provide an independent instrument of research. The methods followed in the compilation of these tables differ according to the purpose they are intended to serve. In the *Epigraphia Indo-Moslemica*, Volume II, pp 30-144, Dr. J. Horowitz published a "List of Published Mohamedan Inscriptions of India—1788 to 1910". In his introductory remarks to his list, he specified his object as :

"In the present list I have aimed at bibliographical completeness with regard to the inscriptions of which either the original text or at least a full translation has been published omitting all those whose contents have been described only in a general way. Of these actually published, the following classes have been purposely omitted .

- (a) Inscriptions which consist of quotations from the *Quran*, without containing date or name of ruler
- (b) Persian inscriptions on Christian tombs
- (c) The inscriptions on the Sikh guns (published in a separate volume entitled 'Inscriptions on the

Sheikh Guns captured by the Army of the Sutledge, 1845-6").

- (d) Inscriptions on movable objects (swords, vases, vessels, etc.) other than guns

The inscriptions have been classified according to places to which they belong or where they were found when published

The geographical arrangement seemed to me in the case of Muhammadan inscriptions to have decided advantages over the chronological or dynastical classification, usually adopted in the case of other Indian inscriptions. A chronological index has however been added which it is hoped will facilitate the use of the list for historical purposes."

To this list of 1259 inscriptions are added a chronological index and a list of undated inscriptions. Dr Horovitz's aim is purely bibliographical. As he gives particular prominence to geographical arrangement, it is apparent that his main object is to make his list a guide to researchers in carrying out further search for inscriptions at different places. He has, however, tried to make his list useful to other scholars by adding to it a chronological index. These indexes do not serve the purpose of historiography as efficiently as the classification and co-ordination of inscriptional material would have done. Such classification and co-ordination to be effective and purposeful, must have, however, a twofold aim of recording exact documentation and giving, after proper scrutiny and suitable arrangement, an authentic summary of the material. Co-ordination of sources should :

- (a) represent accurately their historical and cultural contents in all their aspects ,
- (b) present these sources in a manner by which their relation to time, place, person and event becomes explicit ,
- (c) classify all homogeneous and contemporary evidence in a thoroughly factual manner ,

- (d) incorporate all details of reference supplied in the original publication ;
- (e) afford facilities for reference and cross-reference by providing supplementary name, place, and dynastic indexes ;
- (f) have its own easy and simple scheme of reference ;  
and
- (g) be by itself a limited and exhaustive study of the field covered

Such a co-ordination of sources should aim at dispensing with the necessity of any further study of the material itself by historiographers. It should comprehend the results of all previous research on the subject with a special eye to its utility for historical reconstruction. Mere arrangement of the sources under person, place or event, is by itself imperfect and too limited in its scope and utility. The only appropriate and comprehensive arrangement is the chronological order, which provides facilities for all purposes. It removes the possibility of a mixture of the less reliable non-contemporary evidence with dependable contemporary evidence. It enables us to arrive at the truth by the detection and removal of disjointed and corrupt accounts given by later chroniclers. In short, co-ordination of sources means the setting of the historical and cultural material so far discovered in the framework of time, place and person with a view to determine its comparative value in relation to the past time and events. The test of success achieved by such a co-ordination lies in the degree of confidence and ease which it induces in historiographers in the execution of their work. The closer the scrutiny of sources, the more reliable is their co-ordination. Complete accuracy of details and proper placing of the evidence in its time sequence afford ease to historiographers in understanding the material with all its true implications. The responsibility in co-ordinating the sources is, therefore, enormous. Patient industry and zeal for truth without undue bias for tradition or irrational sentiment can alone enable the co-ordinator to discharge this

responsibility successfully. It is only the co-operation of the researchers that can lighten the labours of the co-ordinator. We shall discuss in the sequel in what respects and manner this co-operation is necessary. The greater the co-operation, the wider and more appropriate is the use of the material presented.

## INSCRIPTIONS AND OTHER SOURCES

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Inscriptions received preferential treatment in the past in the field of historical research, and they still continue to receive it in spite of the fact that the types of the inscriptions, now being published possess practically a very limited value as sources for historical study or for the study of allied sciences. This remark is particularly applicable to the inscriptions relating to the Muslim or the later Hindu period. Official, semi-official and private correspondence, news-letters, news-sheets, farmāns, sanads, deeds of gifts and other papers pertaining to accounts, as also narratives, memoirs, observations and genealogies are the various kinds of historical material, which has been and is being made available in plenty for public use through private and other enterprises. Whatever be their minor faults and deficiencies, they are elaborate and direct witnesses of their times. They undoubtedly possess a superior value as sources of history. Their importance to caligraphy is indisputable, and their contribution to philology is unquestionable. With all these superior claims for better treatment, they are, however, deplorably neglected. The reason for this invidious treatment is not to be found in their merit or demerit but in the blind imitation of the present scholars in continuing the methods and practices of pioneers of research.

At the beginning of the second half of the nineteenth century, the research in the field of national history on Western scientific lines was initiated in this country, and a systematic search for documents and manuscripts was conducted through paid agencies with the special patronage of Government. It was natural that, in the early stages of these scientific investigations, this search was characterized by a very strong desire to discover historical evidence of the earliest possible date. Documents were not easily obtainable at the time as the

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Inscriptions received preferential treatment in the past in the field of historical research, and they still continue to receive it in spite of the fact that the types of the inscriptions now being published possess practically a very limited value as sources for historical study or for the study of allied sciences. This remark is particularly applicable to the inscriptions relating to the Muslim or the later Hindu period. Official, semi-official and private correspondence, news-letters, news-sheets, farmāns, sanads, deeds of gifts and other papers pertaining to accounts, as also narratives, memoirs, observations and genealogies are the various kinds of historical material, which has been and is being made available in plenty for public use through private and other enterprises. Whatever be their minor faults and deficiencies, they are elaborate and direct witnesses of their times. They undoubtedly possess a superior value as sources of history. Their importance to caligraphy is indisputable, and their contribution to philology is unquestionable. With all these superior claims for better treatment, they are, however, deplorably neglected. The reason for this invidious treatment is not to be found in their merit or demerit but in the blind imitation of the present scholars in continuing the methods and practices of pioneers of research.

At the beginning of the second half of the nineteenth century, the research in the field of national history on Western scientific lines was initiated in this country, and a systematic search for documents and manuscripts was conducted through paid agencies with the special patronage of Government. It was natural that, in the early stages of these scientific investigations, this search was characterized by a very strong desire to discover historical evidence of the earliest possible date. Documents were not easily obtainable at the time as the

sources to be tapped for this purpose were mostly unknown and their custodians unsympathetic. Especially for the ancient period, no paper documents are available. The inscriptions, being the only available authentic sources, received, as a matter of course, the exclusive attention of those scholars. The pioneer scholarship of the time did not possess the advantage of practical experience gained by modern scholars through the persistent and progressive work of generations of research. Philology was then in its infancy, and deciphering of various scripts was a problem bristling with ambiguities and doubts. Such a stage of research rightly demanded publication of every find with all the means for the verification of the original text. The reproduction of inscriptions in blocks of estampages and photographs was then a necessity to guard against possible errors of decipherment. Readings and transliterations were also necessary to secure criticism and guidance from Western scholars. Philological study required every inscription to be so treated irrespective of its value and utility for other purposes. The prevalent absence in scientifically sifted material justified an elaborate record of these inscriptions. In fact, these inscriptions have laid the very foundation of the present structure of national history. These conditions cannot, however, continue to prevail for ever especially when every effort is being directed to unravel the sources of all kinds and from all quarters and when public interest is roused for the appreciation of history in its true spirit. In spite of this change, however, the need for a revision of practices and procedures of pioneer scholars does not appear to have been recognised.

The ancient inscriptions have practically no parallel in paper records as sources of information. Those of a particularly later date are now becoming available for study and publication. At the same time, paper records of this later period are now found in abundance. These later records are neglected particularly on economic considerations and all the valuable material contained in them is thus lost to the nation. At a time when we are tolerating this deliberate national sacrifice, much money is being spent on the publication of fac-

simile blocks or collo-type plates with transliterations of inscriptions of the past three or four centuries. There is, therefore, very little justification for the costly publication of inscriptions which are less valuable both historically and philologically at the exclusion of the official documents and other contemporary material. It is true that inscriptions are generally under Government care and officers responsible for them are not ordinarily in touch with other historical sources. But this simple monopoly in stone inscriptions is not a convincing reason why the expense of blocks etc. of inscriptions of later date should be given preference to expenditure on the publication of other highly useful sources.



## A RÉSUMÉ OF THE INSCRIPTIONS PUBLISHED IN THE EPIGRAPHIA INDO-MOSLEMICA

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A résumé, purely from the historical point of view<sup>1</sup>, of the inscriptional records and the contributions to Islamic culture and history by veteran scholars through the pages of the *Epigraphia Indo-Moslemica* will no doubt serve as a background for our present study. The *Epigraphia Indica* is one of the oldest periodicals dealing with material for ancient Indian history in general. The Government of India has been publishing it at its Central Press. It is now running into its fifty-eighth year and the latest biennial issue No XXVI is that for 1939-40. Owing to the widening field of its activities consequent upon a large number of inscriptions becoming available, the Persian and Arabic sections had to be separated and brought out as a supplement. Accordingly a "*Supplement*" was first issued for the biennium 1907-08 in 1909 under the editorship of Dr E Denison Ross. The second issue for 1909-10, however, assumed independence under Dr J. Horovitz in 1912, and since then the series is entitled *Epigraphia Indo-Moslemica*. Dr. J. Horovitz saw through the third volume of the series in 1914; but the issue for the fourth biennium 1913-14 published in 1917 again changed hands. Since then Mr. G. Yazdani has been successfully running this series and has edited so far thirteen more volumes and one "*Supplement*". The scholarly zeal and industry of this veteran archæologist augurs well for the future growth and expansion of this useful series. The publication of the series was not much in arrears during the last three decades, and the latest issue for 1937-38

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1. The writer is not competent to review the linguistic side. That is why the *Epigraphia Indo-Moslemica* has been chosen for this study. It is proposed to present difficulties specially of the historians and co-ordinators who do not know the language of the material also.

was out in the second week of September 1941. The first twelve volumes were published at Calcutta and the subsequent four with the "*Supplement*" at Delhi by the Government of India Publication Department.

The band of scholars responsible for the series is not large, only nineteen scholars contributing 105 articles in all. Among these are one Parsi, three Hindus, four Europeans and eleven Muslims, contributing 1, 11, 8 and 85 articles respectively. Of the last 85 articles, 55 were by Mr Yazdani alone. Four volumes out of the seventeen are one-scholar products : Volume 1 is exclusively devoted to the articles by Major T. W Haig, Volumes 6 and 13 to those of Mr Yazdani and the "*Supplement*" to that by Dr M Nazim. It will be apparent from the Table of Contributors<sup>1</sup> appended that next to Mr. Yazdani stands Khan Bahadur Zafar Hasan in the length of his association with the series though he has contributed only six articles. Rāmsingh Saksena joined the series with his quota of six, Maulawai Shamsuddin Ahmad and Hamid Quaraishi of 5 each, Haig and Khwajah Muhammad Ahmad of 4 each, C. R. Singhal and Dr. M. Nazzim of 3 each, Dr. J. Horovitz, Ghyani, Moneer and Fazl Ahmed Khan of 2 each, and the rest with their single contributions.

The 105 articles extend over 830 super royal pages of printed matter and 337 full-sized Plates containing 589 inscriptions. The printed matter is made up of readings with a few transliterations, translations and, in some cases, brief explanations of the readings and locations of the inscriptional tablets noticed. A few learned introductions tracing local or dynastic histories have also appeared. Attempts at identification of persons and places have been made in a few instances. Indexes are provided for the last four issues only. Correspondence of the dates recorded in the oriental eras has been given for many inscriptions, but in majority of these cases, only approximately. The Quorānic passages which fre-

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1. Vide Appendix A.

quently occur in the inscriptions have not been reproduced or translated each time. Care has also been taken to describe the different styles of writing. In a few cases an attempt has been made to explain the bearing of the finds on the existing historical data. The volumes are not numbered but dated with the years indicating the biennium. The inscriptions printed in blocks do not bear consecutive numbers, nor do the Plates. Every issue has its independent numbering in Roman figures for its Plates, and if more than one inscription have been included in any Plate, they are subnumbered with small alphabet signs. These Plate numbers and sub-numbers are sometimes identical with the serial numbers of the respective readings and translations, but generally these Plate numbers are quoted or referred to in the remarks introducing the inscriptions. As a rule, readings or translations of each article have its own serial number. Almost all the inscriptions recorded have been reproduced in blocks excepting very few, the impressions or photographs of which were not obtainable or distinct enough for such reproductions. Only in the first number Major Haig has given a purport of some inscriptions instead of their full translations. In Volume 2, Dr Horowitz has embodied a very valuable "List of the published Mahomedan Inscriptions of India—1788 to 1910", which covers 115 pages.

About 650 inscriptions have been published. Of these, twenty are re-edited after due revision. Some thirty are from broken or worn out tablets. The matter deciphered from them, being either unintelligible or inadequate, has no historical or cultural value. Of the remaining 601, some 59 have been used or reproduced before elsewhere, and 20 more either summarized or referred to by other scholars previously in their works. All these, except the 'broken ones', have been included by me in the Chronological Table<sup>2</sup> now being presented for the use of scholars.

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2 Vide Part II—Chronological Table of the Inscriptions published in the *Epigraphia Indo-Moslemica*—1907-38.

The classification<sup>1</sup> of the 601 inscriptions included in my Chronological Table presents interesting data for tracing some facts about the characteristics and tendencies of inscriptional records. These inscriptions are not, however, representative of all the provinces in India. The Bombay Province and the Nizam's State claim the largest share of them, while other provinces are meagrely represented, though a fairly large number of inscriptions is still available for study in these provinces. It is true that a large number of inscriptions from Northern India has already been published by other agencies, but still it is reasonable to expect more from that quarter in the series. The maintenance of a regional outlook in the publication and study of historical records has not always been helpful either to scientific research or national progress. The characteristics and tendencies of the inscriptional records are, indeed, instructive both socially and politically, but it is unnecessary to recapitulate or explain here all their minute details already supplied by me in my classification, which is self-explanatory. However, we may review these details broadly.

Persian and Arabic inscriptions are available in India from the eleventh century. The numbers 1 and 6 for the eleventh and twelfth centuries are, however, negligible. The progressive number of the inscriptions in the sixteenth and seventeenth centuries corresponds fittingly to the rise of the Muslim power in India, while its sudden decrease in the next two centuries can be suitably accounted for in the decline and fall of that power. Of the total number of 601, 344 or 57% are religious, 112 or 18% military, 47 or 8% administrative, 88 or 15% cultural and 10 or 2% miscellaneous. In the two centuries, which saw the rise and growth of the Muslim power to its zenith, the change in the tendency is more remarkable and particularly instructive. It can very well be seen from my analysis how the original religious tendency underlying the construction of buildings and allied works gradually de-

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1. Vide Appendix B.

clined in intensity and that for the erection of popular and cultural works preponderated. A further examination of this kind may reveal various other aspects of these inscriptions, but it is not intended in the present survey to deal with them.

## SCHEME OF REFERENCE

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The general awakening regarding historical research in India has been responsible for the appearance of numerous publications recording stray historical sources. The scarcity of these sources experienced in the beginning led scholars and publishers to support all spasmodic efforts to acquire them. All these factors led to the publication of these sources without any previously planned arrangement or any systematic organization of research. The deficiency of material and want of adequate training which characterised a majority of early historical publications in India were responsible for the absence of any proper scheme of reference in them. In spite of the progress of scientific historical research, and our contact with systematically organized research publications produced in advanced countries, this valuable and necessary feature of research publication still continues to be neglected.

The special merit of a source-book of history consists in its provision of a well regulated scheme of reference which facilitates reference to its material in the most compact and abbreviated form. Such a scheme is, in fact, an inducement for an extensive use of the material. The matter actually used from a lengthy source hardly exceeds a sentence or two ; and if a small quotation or citation from such a source is to be documented by a long and intricate train of expressions, the disproportion of the material used and its documentation tends to discourage or neglect its use. Such a wilful neglect is often tolerated though it is detrimental to the interests of history. Separate numbering or indexing of new sources attracts the direct attention of the readers. But in individual source-books or their series, the need for a special scheme to ensure facilities for easy, simple and short reference to the material is keenly felt by scholars. A scheme for reference must provide :

- (a) a fixed abbreviation for the title of the source-book ,
- (b) a serial numbering for parts or volumes of the source-books issued ,
- (c) consecutive and continuous numbers for the sources published, irrespective of their titles, authors and contents, as also the parts of the series in which they appear ; and
- (d) identical number for the reading, transliteration, translation or the block (or illustration), if any, of the same source

The scheme of reference generally found in ordinary books and periodicals is quite unsuitable for source-books of history, for the simple reason that, while the former are mainly subjective in their nature and contents, the latter are purely objective in their form and character. The numbers of sources in a source-book have for the reader particular significance and value, which their page numbers are incapable of communicating. But the scheme followed in the *Epigraphia Indo-Moslemica* is the same as that adopted in the publication of ordinary books and periodicals. This series does not, therefore, possess the special feature which it ought to have displayed, in view of its predominantly historical character, and particularly in view of its declared aim of recording inscrip-tional sources. It is perhaps the concern of the publisher to adopt a suitable and uniform reference scheme for his series so that the material enshrined in it by different scholars with great skill and industry, not to say personal sacrifice, may lead to its thorough exploitation by competent historians.

## INSCRIPTIONS

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History is the record of events ranging from a trivial occurrence of individual interest to one of great national importance. This record is preserved in various historical sources such as epistles, narratives, memoirs, inscriptions, etc., which have survived all the destructive forces of time and man. The earliest among these sources are inscriptions, which are mostly recorded by incision on stone or metal. These inscriptions owe their survival not to any human care but to the durability and strength of the material on which they were recorded. Their artistic presentation generally varied with the development of art current in the specific periods of history to which they belong. Almost all the Muslim inscriptions were carved in relief. In India, but for the religious and communal sentiment that was mainly responsible for the production of these inscriptions, very few of them would have been either produced or preserved sheerly through historical instinct. In fact, every one of these inscriptions cannot be said to possess the qualities of a historical record as such. They do, no doubt, perpetuate the memory of the transactions described in them; and to some extent form the links in the complicated process of historical reconstruction; but, as compared with the administrative or legal records, they possess very slight historical value. Some of these inscriptions are, no doubt, actual copies of administrative documents. The Muslim inscriptions do not as a rule furnish any extraneous details as are generally met with in Hindu inscriptions. The Muslim inscriptions announcing endowments, gifts, etc. are few and far between as compared with Hindu inscriptions of this type. Besides, the Hindu inscriptions have attained a special importance owing to the great dearth of historical sources pertaining to the Hindu period of history. In the Muslim period of history, however, this dearth has been



greatly removed by the Muslim chronicles and consequently the Muslim inscriptions have lost this special importance. The Muslim inscriptions generally state the name of the builder, and the details of the building along with the name of the reigning king under whose patronage or protection the building was constructed. Nevertheless, the importance of these inscriptions has to be recognized as they provide us the missing links in the reconstruction of the succession lists of public officials and families, although their use in the linking up of historical events is very limited. In the rarity, if not complete absence, of Muslim copper-plate inscriptions, we have lost an important source of detailed personal history. However, our main consideration in this dissertation is confined to stone inscriptions. A study of these stone inscriptions which still afford very valuable and definite data for the reconstruction of our national history is all the more desirable, as they serve as corrective to the narratives of the period which are not very accurate in their record of minute details.

## LOCATION

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The stone inscriptions are the only kind of historical records, which, though decayed gradually through weathering and destroyed by the ruin of buildings, had the advantage of being preserved on the site itself, thus escaping the possible injuries consequent upon rough handling and shifting from place to place. The location of a stone inscription provides us with direct circumstantial evidence for the determination of its age, as also for the identification of dates, persons and places mentioned in the inscription. The movable records, on the other hand, do not possess this natural advantage inherent in a study of inscriptions *in situ*. Local history and traditions connect the inscriptional tablet with some event or the other, and thus furnish evidence for their mutual corroboration. The details of the position of a tablet not only adds to the information contained in the inscription, but generally explain the importance and magnitude of the deed referred to in the inscription. In fact, this source of information is the only background for the study of the inscription itself. The more detailed and accurate the information, the more effective is the assistance rendered to scholars in their study of the inscription in its clear historical perspective. The details of location not only facilitate a correct reading of the inscription, but at the same time suggest helpful conclusions and ensure the proper application of the inscriptional evidence to the reconstruction of history. Especial care is, therefore, necessary in ascertaining and recording the following details along with the inscription

- (a) locality with the specific division and sub-division of the province or state ;
- (b) description and history of the building in which the tablet is fixed ;

- (c) situation of the tablet along with the impressions of the researcher about its location,—prominent or otherwise ,
- (d) probable original place of the tablet, if it shows signs of its having been shifted ,
- (e) date and period of the fixing of or engraving of the tablet ,
- (f) impressions about the stage of the structure at which, or the date on which, the tablet appears to have been associated with the structure ,
- (g) original place and purpose of the tablet, if found detached ;
- (h) local history and traditions connected with the tablet and the building, and their surroundings ,
- (i) existing condition of the tablet as regards deterioration, neglect, damage, etc. , and
- (j) present ownership of the tablet and the possibilities of its preservation.

## DATES AND DATING

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Time is of the very essence of history and historical research worth the name. The nearest approach to historical truth or facts of history can be made through repeated attempts to fix the narrowest possible time-limits for individual events. Clear time sense on the part of a scholar helps accurate scrutiny of historical material, and to develop this sense, perfect understanding of the conventions of the time indications current in the different periods of history is absolutely necessary. Almost all the calendrical systems of the eastern hemisphere and a pretty large number of eras were current in India during different epochs and periods of history. These calendrical systems range from the purely solar to the purely lunar ones. Some of them maintain mathematical accuracy in their calculations, while others rely more on human observation of lunar phases in their reckoning. Even in the use of one and the same calendrical system, diversity in commencing the calculation of months and years is in evidence. Thus, for developing the correct time sense, a study of the varied and multitudinous calendrical systems and eras is absolutely necessary. But in the study of Arabic, Persian and Urdu inscriptions in India, we are mainly concerned with the detailed knowledge of at least four or five systems, viz. : *Hijrā*, *Ārabi* or *Shūhūr*, *Ilāhī*, *Faṣlī* and *Jalūs*. Particularly we must guard against the vagaries of the calendrical systems with a view to ensure an accurate time sense.

The *Hijrā* year has no concordance with the natural seasons in India, and it rolls round the solar year in a small period of thirty-two solar years. Its correct position in a solar year or season cannot, therefore, be easily determined. Hence, any approximate correspondence of one *Hijrā* year in terms of the Christian year extends over two solar years, instead of its being limited to the maximum period of a lunar year. A

proper and correct time sense, therefore, requires that any date given in the *Hijrā* era is indicated by its definite correspondence in the *Christian* era. This is especially necessary when *Hijrā* years and *Ārabī* lunar months are mentioned in an inscription.

The *Hijrā* year is purely a lunar year, and the calendrical system associated with it for the specification of dates is also a lunar one. There is no arithmetical accuracy in this system of reckoning months and years. Visibility of the moon is the sole factor which determines and controls this system. The first *Chandra*, or first day of a month, commences with the visibility of the moon. This visibility is liable to variation in different geographical areas and is also dependent on the uncertainty of human observation. Once a day's difference is initially introduced in any particular area in the commencement of a month, the same is carried through the whole month, i.e. until the beginning of the next month as determined by the observer. The day of the month or *Chandra* changes with the sunset, and hence one *Chandra* or a day corresponds to two half days of the *Christian* era or Roman calendar. The exact time of an historical event must determine whether the *Chandra* should correspond to the first or second half day of the Roman calendar. It is safer to calculate the correspondence of the weekday, if it is combined with the *Hijrā* date or *Chandra*. The weekday definitely enables us to judge whether the first or the second half of the day in the Roman calendar is really meant. But here again there can be no guarantee of accuracy. It has been noticed that in some areas the practice of counting a weekday from sunset was also current. In such areas sometimes "yesterday" is indicated by a "third previous weekday". This practice causes some confusion in determining the dates in '*Ākḥbārs*' although this time indication is no mistake in itself. One writing at, say 8 p.m. on his Monday, would certainly mention an event happening at, say 5 p.m. of his "yesterday", as Saturday. His Sunday commenced one or two hours later and ended one or two hours earlier than the time of his writing. It, therefore,

depends upon the time sense conveyed in the writing as to how the appropriate correspondence should be fixed. Generally, the day's position is given in all the tables of correspondence, and hence it is necessary to be cautious in determining the correspondence of the date of an event occurring after sunset. On a closer scrutiny of *Hijrā* dates, this difference of one day can be reduced to nil in some cases, if the meridian of the moon is  $0\ 50^\circ$  or below on the supposed *Chandra* day. In these cases there is no possibility of visibility of the moon. But since very handy tables of correspondence are available, it is unnecessary to give here formulas for general calculation of the correspondence. While using these tables, however, care should be taken to see whether the correspondence is mentioned in the *Old Style* or the *New Style*, and to adjust the corresponding dates according to the style followed.

There is some confusion about the *Ārabī* or *Shūhūr San* in the *Epigraphia Indo-Moslemica*. The *Shūhūr San* or as it is sometimes entitled *Ārabī San* is generally mentioned in Arabic numeral words. This terminology is definite, and is not used in recording the *Hijrā* year, which is always mentioned in figures or chronograms. The terminology of expressing *Shūhūr San* is -

*Ahad*—1, *Isnē*—2, *Salās*—3, *Arba'*—4, *Khams*—5, *Sitt*—6, *Saba'*—7, *Samān*—8, *Tisa'*—9, 'Asha—10, 'Asha'in—20, *Salās'in*—30, *Arba'in*—40, *Khams'in*—50, *Sul'in*—60, *Sab'in*—70, *Samān'in*—80, *Tis'in*—90, *Mī'ae*—100, *Mī'ae-tin*—200, *Salās-Mī'ae*—300, *Arba' Mī'ae*—400, *Khams-Mī'ae*—500, *Sitt-Mī'ae*—600, *Saba'-Mī'ae*—700, *Samān-Mī'ae*—800, *Tisa'-Mī'ae*—900, *Alf*—1000 (or add 'in to the first nine digits for tens, and *Mī'ae* for hundreds).

The words indicate the figures from right to left. *Example* : *Shūhūr San Ahaḍ Arba'in Mī'ae-tin wa Alf* means 1, 40, 200 and 1000. Add these values together, or take the initial numerals of these values and place them serially from right to left. Thus we get 1241. Whenever a year is mentioned in these terms, it is safe to treat it as the *Ārabī* or *Shūhūr San*. This

*San* is also called *Mṛga Sāl* in the Deccan. I record below a detailed account of this *San*.

*Initial point* It is believed that the Arabic era originated from the ascension of Musruk to the throne of his father Abraha in 589 A.D. The first year of the era, however, coincided with 600 A.D., and its commencement occurred in the latter half of May 600 A.D. Another version of the origin of this era is that the era may have been an off-shoot of the *Hijrā* reckoning probably originated in or closely about the year 745 A.H. (i.e. May 15th, 1344 to 3rd May 1345 A.D.), and it may have been introduced in the southern part of Mahārāṣṭra by Muhammad Tughluq during his regime. This view finds support in the circumstance that a new era was introduced by the Jawhar Chief in commemoration of his investiture with "Shah"-ship by Muhammad Tughluq.<sup>1</sup> Whatever be the origin of the era, it is definitely ascertained from the records now available that its initial point must be taken as 600 A.D. for our calculation of this era.

*Year* The year is sidereal solar year commencing with the day on which the Sun enters the *Nakṣatra Mṛgasīrṣa* (constellation Orion). The year is, however, indicated in Arabic numeral words. The commencement of the year approximates from 23rd to 25th of May, according to the Old Style, and 5th to 7th of June, according to the New Style, or after 56 days from the commencement of the *Meśādī* solar year (luni-solar year). The *Mṛga Sāl* or *Ārabi San*, being a solar year runs into the second *Hijrā* year by ten days, i.e. ten days of a month falling at the beginning of the *Mṛga Sāl* are repeated at the end of the *Ārabi* year. In order to distinguish the initial ten days of the month from the ending ten days, they are designated "*Āwal Sāl*" and "*Ākhīr Sāl*" respectively. These terms are not, however, applied to the rest of the year.

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1 The earliest mention of the *Shūhūr San* in the inscriptions published in the *Epigraphia Indo-Moslemica* is that of 811 corresponding to 1410-11 A.D.—Ins. No 106, Broach.

*Months* : Arabic, Muslim or *Hijrā* months and dates are combined with the *Ārabi* or *Shūhūr San*. Sometimes the *Shūhūr* year is mentioned along with the *Chandrādi Śaka* months and *tithis* also. .

*Currency* : It is not known how long Arabs used this era, but this was in extensive use in the Marāthā country during the sixteenth and seventeenth centuries A.D.. Although it gave place to the Deccani *Fash San* later on, its use continued till the middle of the nineteenth century. Some stray examples of its use in Gujarāt, Māndu, Telingana are also available, but this use may be due to the contact of the invading armies from the areas using this era.

*Formulas for Computation* :—

(a) *Ārabi Sāl* plus 599=A D year.

(b) A D year minus 599=*Ārabi Sāl*

N. B—If the *Ārabi Sāl* is advanced by six months, one more year should be added for getting the A.D. year. Similarly for getting the *Ārabi Sāl*, one more year should be deducted.

Owing to my ignorance of the languages concerned, I cannot say whether there are any more instances of *Shūhūr San* in the inscriptions than those already taken note of in my Chronological Table. The mention of a year in Arabic numeral words should be considered sufficient evidence to distinguish this *San* from the *Hijrā* year irrespective of such a combination of numeral words being preceded or followed by the words "*Shūhūr San*"

The actual foundation of the *Tārīkh-i-Ilāhī* or *Ilāhī* era or Divine era took place in 992 A.H.. An order was accordingly issued by Akbar that the New Year, which followed close on the year of his accession, should be made the foundation of the Divine era. It fell into disuse from *Shāh Jahān's* reign. The calculation of the year of this era and its months is a very complicated problem. It requires calculation even to the extent of minutes, seconds, thirds and fourths. The formulas for the year and the months are also very complicated. As



the elucidation of this problem will occupy much space, a reference may be made to the tables showing the commencement of each year and month in my "*Tārīkh-i-Ilāhī*"<sup>1</sup>

The fourth era in common use is that of *Fasli*. It appears that this method of naming the year must have been introduced only when the *Ilāhī* year fell into disuse in the reign of *Shāh Jahān*. In order to continue the official *Hijrā* year, which was ordered to be expunged from the state records from 963 A.H. (1556 A.D.) and also to adjust the inconvenience and loss caused by the adoption of a purely lunar year for revenue purposes, the first year of the *Fasli San* must have been fixed at that year and the next *Hijrā* year (964 A.H.) became *Fasli* solar or luni-solar year. The apparent initial point of the *San* as used in Bengal, Bihār, Benares, the North-Western Province, the United Provinces and the Punjab is 591 A.D. This *San* does not agree with the Deccan *Fasli* and must be so distinguished. The year of the Bengali *Fasli*, as it is called in the areas of its use, commences from *Aświn Kṛṣṇa Pratipadā* or begins with the full moon, next preceding or succeeding the *Kanyā Samkrānti* instead of the *Samkrānti* day. The formula for its correspondence is therefore .

(a) Bengali *Fasli San* plus 592=A.D. year

(b) A.D. year minus 592=Bengali *Fasli* year

*N B*—Of course, for the first three or four months, one more year is to be deducted from the Christian year, as it covers the major part of the *Sāl* commencing after the lapse of two or three months in the Bengali *Fasli San*.

As regards the *Fasli San* of the Deccan, I have to point out that it was an off-shoot of the *Hijrā* era from the year 964 A.H. in Northern India. It was introduced in Southern

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1. *Tārīkh-i-Ilāhī* by V. S. Bendrey published by the Secretary, Shree Chhatrapati Sambhaji Charitra Karyālaya, Poona 1933.

India by *Shāh Jahān* in the *Hijrā* year 1046 (26th May 1636 to 15th May 1637 A.D.); but instead of adopting the serial number of the *Fasli* year then current in Northern India, the *Fasli Sāl* of Southern India was made to commence with a nominal year 1046. By this time the difference between the *Hijrā* and the *Fasli* years had risen to about two and quarter years, and consequently the initial point of the Deccan *Fasli* calculates to 590 A.D. The *Fasli* year is a sidereal solar year. There are, however, two variations in reckoning the commencement of this *Sāl*. The Bombay *Fasli Sāl* begins with the day on which the Sun enters the *Mṛgaśīrṣa Nakṣatra* just as the *Shūhūr San*, and the Madras *Fasli* year commences at the *Karka Samkrānti*—the nominal summer solstice. About the year 1800, it was, however, fixed by an arbitrary order that the Madras *Fasli* year should commence from 12th July and later by an order it was made to commence from 1st July. If the *Fasli* year is used in conjunction with *Ārabī* or Muslim months, the first ten days of a month falling at the commencement of a year are repeated at the end, as in the case of the *Shūhūr San*. These ten days should, therefore, be distinguished as "*Āwal*" or "*Ākhir Sāl*". The Bombay *Fasli* took the place of the *Shūhūr San* gradually in all the parts of Mahārāṣṭra and is still in use in some of the Indian States in their official revenue correspondence. The Madras *Fasli* spread all over the country below Karnāṭak and is still being used in some places. The formulas for computation of dates in the *Fasli San* are :

(a) Deccan *Fasli Sāl* plus 590 = A.D. year.

(b) A.D. year minus 590 = Deccan *Fasli Sāl*.

*N.B.*—With the advance of five or six months in the *Fasli* year, the new Christian year commences. We have, therefore, to add one more year for obtaining the A.D. year and *vice versa*.

The *Jalūs* or the regnal years are also often used. These follow the *Hijrā* reckoning and their new year commences on

the date of coronation anniversary of the reigning prince concerned. Sometimes instances of the *Jalūs* of a king being quoted or continued by his successors are also traceable. It is not intended to give here a complete table of the *Jalūs Sans*, but it should be noted that in the case of the later Moguls even the usual practice of commencing the new year on the coronation anniversary is departed from

There are other systems of reckoning adopted by Muslim writers of the Arabic and Persian sources such as Tipoo Sultan's *Mohamadi* era. Some discussion on chronograms may also be considered necessary at this stage in view of the frequent inaccuracy observed by scholars in determining the numerical value of chronograms in historical records. Perhaps it is possible to determine some of the conventions which may help scholars to minimize this inaccuracy. Such determination, however, requires special training in linguistics and has, therefore, to be left to the experts in the old and ancient usages of these languages

With a view to ensure accuracy in chronology, I note below, in brief, some essential requisites which may be advantageously followed by scholars

- (a) The exact correspondence in the Christian era should be given with the week-day of every date mentioned in the original source
- (b) The correspondence of the commencement and the end of every *Hijrā*, *Ilāhī*, *Shūhūr*, *Fash* or *Jalūs* year should be mentioned with the week-days
- (c) The correspondence of the commencement and the end of every *Muslim*, *Arabi* or *Hijrā* month should be stated with the week-days, if the month is coupled with the year
- (d) The correspondence of the commencement and the end of the period, which is jointly covered by two or more systems of reckoning, should alone be counted for determining the limits of dates.

- (e) The style of the *Fasli San*, whether it is Deccani Bombay, Deccani Madras, or Bengali *Fasli*, should be made clear if the same is not indicated in the sources.
- (f) The correspondence of the ten *Chandras* or dates of a lunar month repeated in the same *Fasli*, *Shūhūr* or any solar year should be rendered in both ways i.e. in "*Awāl*" and "*Ākhīr Sāl*", unless there is definite evidence to dispense with the need of mentioning either of them.
- (g) The correspondence of both the week-day and the date should be recorded if these do not coincide
- (h) The correspondence of a week-day mentioned in an inscription along with a month, but not accompanied with a definite date, should be given for all the repetitions of this weekday in the month.
- (i) The style whether New or Old, followed in the use of the Roman Calendar should be specified

*N.B.*—Generally the *New Style* is adopted in India for historical purposes, from the date on which it was made current by a Parliamentary Statute in Great Britain. The *Hijrā* Tables, however, are prepared in both the styles. The authors usually mention the style adopted by them in the tables. Care should, therefore, be taken to ascertain it before using these tables.

It is unnecessary to point out specific instances of incomplete, inaccurate and inadequate correspondence in the *Epigraphia Indo-Moslemica*, as the Chronological Table included in this book will reveal them at a glance.

The foregoing detailed discussion about the accurate and appropriate correspondence of dates, which is capable of creating real time sense of an event, is sufficient to convince the reader about its dire necessity. However, for a better under-

standing of the historical material and for a comparative study of the different sources, it is all the more necessary to provide, in this very correspondence, facilities for further calculations of time limits. These time limits are the very backbone of all historical reconstruction, and every effort to compress them into one correct whole helps to strengthen the composite structure of our national history, which still awaits the herculean labour of scientific research to make it pulsate with new life and vigour.

## READINGS OF INSCRIPTIONS

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Any remarks by way of comment on the readings of inscriptions or on the methods and principles adopted in recording them would be tantamount to a textual criticism pertaining to Arabic, Persian and Urdu sources. A person like myself, not conversant with these languages, is not, therefore, justified in offering such remarks. Any hints, however, indicating the difficulties experienced by co-ordinators and historiographers alike, will not be out of place here, and may perhaps deserve consideration at the hands of experts in historical research as well as in the science of linguistics. The deficiency in the system of vowel indication has apparently developed a tendency in individual scholars to use free discretion which has often led to a deviation from the common or established readings. In particular, a departure from the conventional readings of proper nouns has the effect of confounding the reader in his conclusions about the identification of persons, places and events. A well regulated scheme evolved by Persian and Arabic scholars will surely help to curb this tendency. Readers not conversant with the original language and the script of the inscriptions are generally concerned with the readings of the proper nouns and not of the text. Further the work of the historiographers would be made less faulty if all probable and possible readings of the text are noted along with the one given by the editor of the inscription. This will, of course, help proper evaluation of the evidence.

Inscriptional records seldom show any signs of voluntary tampering of their texts. Involuntarily, however, some errors, no doubt, enter the original text, but they are generally of the nature of scribal errors. The text of inscriptions does not afford much scope for textual criticism as such. The paucity of definite vowel signs and exclusion of a number of the commonest grammatical forms offer some hindrance in the reading

of the text ; but cases of confusion, omission or shifting of letters, as also confusion of symbols and marks, are often met with. Their occurrence, however, would be rare in view of the shortness of the inscriptional text concerned and the abundance of the time and leisure usually at the disposal of the scribe. Instances of haplography, homœography, negligence, dittography, confusion of words, unnecessary insertions and the like are not to be expected in an original document of this kind. In fact, there are hardly cases of emendation in inscriptional records. It will thus be seen that ordinarily an inscription requires no textual elucidation of the type necessary for constituting texts with the help of different copies and versions.

The stone inscriptions suffer from weatherings and age. Their texts are likely to deteriorate or disappear altogether. The contrast ordinarily produced through the difference of colours of the ink and the paper is absent in stone inscriptions, and consequently the human eye fails to grasp their contents with perfect accuracy. The grain of the stone causes no less interference in our decipherment. Unevenness in the incisions is full of deceit. Injuries to letters and coatings of extraneous matter on the surface disfigures the text causing no less annoyance to the reader. All these inherent and extraneous defects necessitate the restoration of the text disfigured or lost. These restorations are, however, of a disputable nature. The most scientific and yet simple form of presenting these restorations is to mark them as doubtfully accepted, and, at the same time, to distinguish them from the body of the text. It may be an act of intellectual integrity on the part of an editor to leave unrestored portions of text which he is unable to decipher, but it reflects little credit on him as textual critic. The restorations of injured texts can best be carried out by research scholars who actually work on the spot. The restoration of an inscriptional text is not a very complicated matter, as it can clearly be distinguished in the main body of the text by enclosing it in a rectangular bracket, if the smaller one is otherwise used in the main text. Restorations may necessitate supplementary notes and explanations for acquainting the

readers with the reasons and doubts underlying them. Here the question is not that of a comparative evaluation of variants of a text, but that of completion of the subject-matter either in substance or sense originally intended to be conveyed by the authors themselves. Such scientifically presented restorations cannot but greatly help the historiographers in their interpretation and use of the evidence furnished by inscrip-  
tional records.



## TRANSCRIPTIONS AND TRANSLITERATIONS

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All historical research is generally characterized by an inherent tendency among scholars for cooperation with their confrères, as also a keen desire to obtain mutual confirmation of the results of their research. The material discovered by an individual scholar is immediately and eagerly presented by him for public use in order that it may contribute its quota to the outstanding problems of history. With this end in view, facilities by way of transliteration and translation are usually offered by him at great personal cost and labour. Transliteration is, however, superfluous when it accompanies the reading of an inscription written in a language which is normally expressed and learnt through the medium of one script alone. The same is not the case of languages like Sanskrit which are expressed and learnt through different scripts. The Devanāgarī script of a Sanskrit text may not be intelligible to a Tamil or Bengali scholar, although he may be competent to understand perfectly the text itself. This cannot be said with equal force with regard to the Marāṭhī text. The point is why public economy should not weigh against this unnecessary facility. A scholar competent to decipher and interpret a Marāṭhī text cannot be presumed to acquire this ability without a thorough mastery of Devanāgarī or Bālbodhī script. The Persian, Arabic and Urdu languages partake of the same characteristics as the Marāṭhī language in this respect, and hence call for no differential treatment.

The remarks made in the previous section with regard to the readings of inscriptions apply generally to transliterations also. The method or scheme of transliteration, however, demands the special and immediate attention of scholars. At present, there is no uniformity in the use of signs for the indication of certain alphabets and vowel omissions in the Persian and Arabic languages. The Roman alphabet falls short in

providing transcription of sounds in these languages, and, consequently, this deficiency is made good by various signs which ensure no uniformity or convention. The diacritical dots and ticks are used by different writers for different purposes. So is 'hyphen' used in place of an inverted comma, while in the use of both the upward and downward single commas, no uniformity is observed. The inverted comma which is generally prefixed to words like *din*, *daulāh*, etc. is obviated by capitalization of the initial letters of these affixes, while in the combinations like *as-Sultān*, some begin *as* with a capital and some do not. The varied transliterations like Rahimtu'llāh, Rahamatu'llāh, Rahmatu'llāh or Fadhal, Fazl, Fazıl indicate the same persons. All these variations present difficulties in the identification of proper names. Even if these difficulties in some instances are overcome with the help of the context, they are not so surmountable when these variations appear in the index where they are separated from their contexts. Thus the very purpose of an index, viz the co-ordination or consolidation of all references to a person or a place is frustrated. The obstacles created in the use of the historical material by the varied systems of transliteration deserve urgent consideration and immediate removal. There should be no difficulty in enforcing upon the writers a style-sheet of transliteration standardized in co-operation with other leading publishers. Many attempts<sup>1</sup> have, in fact, been made by renowned scholars and publishers to evolve and introduce sound systems<sup>2</sup> worthy of

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1 For detailed discussion on the subject vide .

(a) Transliteration of Arabic and Persian . Report of the Committee appointed to draw up a practical scheme for the transliteration into English of words and names belonging to the Languages of the Nearer East pp. 505-21, *Proceedings of the British Academy*, 1917-18, London, Volume VIII

(b) *Phonetic Transcription and Transliteration*—Proposals of the Copenhagen Conference—April, 1925, Oxford University Press, Oxford, 1926

2 For style-sheets, refer to those given in Grammar Books, *Encyclopaedia of Islām*, and by the Royal Asiatic Society, the Bombay and other Universities in their Journals

universal adoption for transliteration of the Arabic and Persian texts At the same time, it is matter for pity that scholars themselves do not adopt a standardized or conventional transliteration system although they recognise its value for a correct and easy understanding of their material Even if the enforcement of a standardized scheme of transliteration is not within the power of a single publisher, he cannot absolve himself from the responsibility of enforcing his own scheme for his publications Such enforcement is simple enough if he insists that proof correction is carried out according to his scheme Some concerted and vigorous effort on the part of learned bodies responsible for instruction in these languages is the need of the moment, because it is only through these bodies that a standardized system of transliteration of the Arabic and Persian texts can be universally imposed and made current.

The long established and wide use of the Roman alphabet has, no doubt, acquired several practical advantages Similarly, the inherent attachment of European scholars to this system has given it an apparently superior status. But with all its claim for superiority, based on political and other extraneous reasons, it has got to be admitted that its inadequate foundation of arbitrary signs having no facilities for halving, lengthening or conjoining, is unable to bear the burden of any superstructure of consistent, systematic and complete notation The Roman system of alphabet is too scanty in its resources to provide simply and effectively for the multiplicity of sounds of human speech and the infinite variety of their use in different languages and dialects In fact, no system of alphabet in the world had originally such an ambitious and comprehensive aim as to provide suitably for all sounds extant in other groups of languages The contingency of a language assimilating new sounds or shades and combinations of sounds has also to be reckoned with Hence, the necessity for establishing an independent phonetic system of transcription is repeatedly emphasized by scholars engaged in international studies. Such a phonetic system will, of course, be expected to provide for

extensions in various directions and sufficient elasticity to bear any strain that may be thrown on it by the possible nuances of sounds that are now extant, and that may come into being through the intermixture of different peoples and dissimilar cultures. But its universal adoption is simply a matter of good-will and co-operation of individual scholars. In the absence of any agreed system of transcription the Roman system of alphabet remains as the only basis on which we depend for our needs

Transcription and transliteration are two different processes. Transcription deals with sounds irrespective of any consideration of existing alphabets, while transliteration devises a method by which the oriental and other alphabets can best be transformed into the Roman alphabet without any regard to their original pronunciation. The sole purpose of transliteration is to replace the original script as far as possible. If a phonetic system of transcription is perfected and universally adopted, transliteration will have no use, but the impracticability of a common phonetic system is now generally acknowledged. The only alternative left to us is to harmonize both the processes with a view to enable us to render the inscriptional and other texts into Roman alphabet in the best possible manner. In spite of this harmonization, it is difficult to guarantee any strict adherence to such a system on the part of individual scholars. Its enforcement is impossible so long as most scholars, in spite of the fact that they affirm the desirability of having one single system of transliteration for foreign alphabets instead of the present chaos, feel justified in using their own systems and sometimes even different systems at different periods of their life. With all respect for the honest convictions of individual scholars in their deviation from a generally adopted system, the necessity and importance of a consistent and precise use of their own system by these scholars cannot be adequately emphasized. The minimum requirements of such a workable system are :

(a) uniformity of rendering, to avoid all ambiguities

resulting from the use of the same sign for totally different purposes ,

- (b) avoidance of ambiguous diacritical marks or signs as far as possible ; at least they should be easy, simple and distinctive ; and
- (c) preservation of the established usages of the English language as regards spellings and pronunciations

It is safer to disregard all ambiguous signs, but if their use is unavoidable, it should be retained and meaning made clear and definite in order that any other use of these signs is prevented. Arabic and Persian texts cannot be represented suitably without diacritical marks, but to use them with different signification is unjustifiable. The English usages of certain letters or their combinations in particular contexts cannot be ignored. The tendency created in the public mind by their constant use is not likely to be easily effaced. It is true that the choice of signs in these individual efforts of transliteration will frequently conform with signs determined by non-phonetic considerations. Many phonetic inexactitudes will thus enter in the script. It is, however, hoped that the influence of a system of phonetic script will play an increasingly important rôle and ultimately remove all divergences gradually. It is not our intention to examine individual systems or to suggest details for an evolution of a system for transliteration. Perhaps, it would be useful for ready reference to repeat the points determined by the Copenhagen Conference<sup>1</sup> for a suitable system of transliteration. Such a system, according to the Copenhagen Conference, should provide for .

- (a) Quantity of length.
- (b) Stress.
- (c) Tones
- (d) Syllabic and non-syllabic sounds

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1. For detailed comments on all these points please refer to "*Phonetic Transcription and Transliteration*"—Proposals of the Copenhagen Conference—April, 1925, Oxford University Press, Oxford, 1926.

- (e) Voice and voicelessness.
- (f) Nazalization.
- (g) Labialization (lip rounding and unrounding).
- (h) Dentals
- (i) Retroflex or cerebral, cocuminal, superdental or inverted sounds
- (j) Palatals
- (k) Palatalized sounds
- (l) The 'sh' sounds.
- (m) Fricatives (spirants)
- (n) Velar and post velar sounds.
- (o) Glottal (laryngeal) sounds.
- (p) 'r' sounds
- (q) Affricates
- (r) Non-exploded stops.
- (s) Clicks.
- (t) Vowels

Some of the exhaustive grammars of Persian and Arabic languages have suitably and efficiently discussed the origins of sounds and the relative values of the alphabetical signs. A careful study of these observations with an eye to their practical utility will surely enable oriental scholars to devise an appropriate system of transliteration. The main difficulty, however, lies in their tendency to rely solely on the efforts of occidental scholars. It is only the increasing self-confidence and the spirit of self-reliance of oriental scholars that will finally lead to a correct solution of the problem

## TRANSLATION

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Translations generally serve some utilitarian purpose. They are sometimes made word for word, and sometimes sense for sense. A purely technical or artistic bias on the part of scholars is often responsible for making them either too literal or unduly rhetorical. The former are too lifeless and tedious to comprehend; the latter, too much exaggerated and inflated. The mechanical method of literal translation fails to render a given passage into another language with the force and spirit of the original. On the other hand, no translator can import the original life and effect into his translation, unless he has thoroughly identified himself with the subject-matter of the original.

It may perhaps be a bold, though quite a welcome, performance, if a translator succeeds, with his consummate art, in offering an adequate interpretation of the original, thus making the nearest approach to the author's mind. Such a translation is indeed invaluable, if not ideal, from the literary point of view. It may also become popular. This method of translation, however, is apt to prove an imperfect one, because it is characterized by an inherent tendency towards strained interpretation and ambiguity of expression. This defect is further aggravated by the subtle danger underlying the presumed identity of the ancient writer and its modern interpreter, which is the very basis of such a translation. To use our own standards of taste, style and morals in the examination of an ancient or historic text is unwarranted and unscientific. At any rate, the subject-matter and the text of an inscription are not such as will permit of a free-hand translation of this kind.

Another kind of translation which has influenced more or less the English renderings of Persian and Arabic texts by foreign writers displays neither scholarly acumen nor scientific accuracy. The real execution of these renderings was accom-

plished by Munshis who had less regard for historical research and lesser still was their solicitude to recognize the baneful effects of their uncalled-for omissions and commissions. It is, however, a fact that even these defective renderings have become palatable, owing to the artistic and literary flavour infused in them by the veteran foreign writers. The influence of this kind of translation is sometimes injurious to the honour and self-respect of the people whose history forms the subject of these translations. Some of the translations further set a mischievous fashion of artificial elegance in matters requiring exact scholarship. These may possess the merit of being agreeably perspicuous and impressive, but they are sometimes capable of bringing the people and their culture into ridicule.

Translations failing to convey properly even the substance of the original, and bristling with endless confusion in the transliteration of proper names, are not rare. This unhappy style of translation has created many misunderstandings and errors. Fortunately, however, the translation of inscriptions is in the hands of research scholars of undisputed literary accomplishments, and has thus escaped the confusion noticeable in other styles then current.

The correction of the original text, because it does not display the desired scholarship or correct view-point, is untenable. Moreover, the inscriptional records by themselves do not furnish any grounds for supposing that they were unsoundly edited or inadequately expressed. Few deviations could creep into these records, as the subject-matter of the inscriptions was generally prepared with particular care before it was skilfully incised by a scribe of acknowledged experience and workmanship.

Translation widens the field of the use of a source. The wider the area covered by the medium of a translation, the more extensive is the field of its use. In India, English is recognised at present as the *lingua franca*. Its use extends over countries of the British Commonwealth which are all interconnected. The material made available through the medium of English thus exercises its wholesome influence on the minds



of the foreigners compelling them to correct their prepossessed bias. Hence, the more we examine our history from the national point of view, the deeper are we convinced of the need of acquainting the foreign historiographers with the realities of the past. In Indian history this medium plays an important part, because it not only secures the widest possible field for the use of the historical source-material, but it serves as a corrective for the misunderstandings about the Indian people prevailing among the foreigners.

However, although the medium of English opens the widest field for the use of historical sources, it is inadequate to convey the exact meaning of the words and expressions in the Oriental languages with all the conceptions and traditions behind them. Mere literal translation with blind adherence to the explanations or meanings given in an antiquated dictionary is not sufficient to portray accurately the mind or sentiments of a writer as reflected in a source. Sometimes such a literal translation proves both misleading and derogatory to national honour. The English language and the Oriental languages stand on different cultural backgrounds. Customs and manners no less than social intercourse govern the conventions of a language, and if these differ in the countries of their origin, the conventions also are bound to differ accordingly. Thus, owing to the difference in linguistic conventions and dissimilarity of culture, the English language cannot serve as a natural medium affording facilities for a perfect translation. On account of this deficiency it is all the more necessary for scholars to exercise special care to avoid the pitfalls consequent upon the use of this medium.

A pure and literal translation of conventional terms not only presents a ridiculous picture of a person or event, but it directly exaggerates the circumstances, which place the reader definitely on the wrong tract and unnecessarily create an incorrect and biased impression of the people of the country. The word 'slave' or 'humblest slave' in the translation will never convey ordinarily to the English reader its intended significance of a mere subordinate officer or a servant or an

employee ! It sounds absurd when one meets with in a translation a 'commander-in-chief' of a village or town forming the smallest part of a big kingdom or an empire. The translation of the term '*Sar-lashkan*' by 'commander-in-chief' is also not borne out by the administrative system of the time. It is true that civil, criminal and military administrations being separate in the present system of government, terms appropriate and equivalent to the older designations are not obtainable for expressing the real sense, magnitude of power, and perhaps jurisdiction. It is hardly correct to designate '*Fauzdār*', '*Havāldār*' or '*Subāhdār*' of a town, taluka, or mahāl, as 'commandant of police' or 'governor.' These terms are so variously translated that it is quite difficult to imagine them as having synonymous value. No comparison of these offices can, therefore, be judiciously or correctly made. The translation of these designations without the requisite knowledge of the administrative system concerned, or without regard to their comparative status expressed in the original, is dangerous. It is safer to leave them untranslated. Another important question requiring serious consideration is : Are all the titles affixed to the names of persons valid and expressive of the relative recognized official position of each person ? If they are self-assumed or added as eulogies by zealous adherents, then translation with capitals on the presumption that they are titles is of doubtful value. The disparity between the mention of the prime minister of Aurangzeb, Āsad Khān, without a title and the mention of a *Havāldār* of a small fort with a long train of these titles or eulogies cannot fail to impress on the reader's mind the unreality of these titles. The necessity for drawing a marked distinction between poetic flashes or eulogistic and unauthorised titles and the officially recognized designatory titles cannot be less emphasized. Even in the officially recognized titles the disparity in the significance of titles is great. It is difficult, though easy to understand, how Aurangzeb is referred to in the inscriptional records hardly with a title, while the later Moguls are mentioned with a long train of these titles. Therefore, any attempt to magnify

the titles by special translation does injustice to the emperors who exercised real power and kingship. Some means must be found to regulate the degree and manner of prominence to be given to the titles. Thus, the responsibility thrown on the translator is very great indeed, but it cannot be avoided in view of his important mission which requires him to acquaint the foreigners with the realities of the national life. Further, detailed examination of the ordinary text is the province of scholars in linguistics. The use of words in a literal translation inconsistent with the real sense and sentiment conveyed, has to be discarded if the unreal distortion which now pervades our history is to be removed.

One cannot deny the fact that, in translation readers expect to be informed of the substance of the original, strictly in consonance with the sense, sentiment and terms of their own medium of understanding. A translation should supply the substance, with all the details of the original, in words expressive of the conceptions and conventions behind these details. At the same time, the facts in the text as understood by the translator, conventionally and not literally only, are to be transmitted through the translation for being easily grasped by the readers. In historiography, the presentation of facts in their true essence and aspects is of real importance. Mere literal translation of words is not helpful unless these words have equally distinct and appropriate values. It should be noted at the same time that spoken languages have a progressive, though slow, tendency towards amplifying and changing the meanings of words, as also for attaching new meanings to them. Such a tendency is generally commensurate with the cultural and scientific progress of the people speaking these languages. In the same manner, the political vicissitudes of a nation bring about a considerable change in the customs and manners, and compelling the adoption of new usages of words, not to say direct importation of foreign words. Though a fossilised dead language does not now undergo changes in the manner of the present-day spoken languages, a close study of this language reveals the fact that in no period of its history

its vocabulary was constant and permanently fixed. The meanings of words in the dead languages, as recorded in the pioneer lexicons, need not be looked upon as authoritative in every respect and for all time. This remark is particularly applicable to words pertaining to administrative appointments, revenue collection, commercial transactions and the like, which underwent changes with the advent of new types of political rule. If a translation is to portray a true picture of the past, it must convey the sense of the text and not merely the literal meanings of words. It is further advisable to translate designatory terms only when it is possible for the translator to indicate properly the relative position or status of the persons holding these designations. If this is not possible, any attempt to explain these terms otherwise has no real value.

The object of the foregoing discussion is to show that the literal translation of historical sources is not effective for the purpose intended. The translation of titles and designations is misleading. Any explanations of the terms expressive of designations and titles may be given in foot-notes for the use of linguists. Conventions of one language should be transmitted in terms of the conventions of the other language and not by explanations. Eulogistic terms should be distinguished from titles. In short, every care should be taken to ensure that the culture of the people is not brought into unnecessary ridicule or considered inferior, unless the realities of the situation deserve an exposure of this kind. The freaks and fancies of individuals are no criteria for the condemnation or otherwise of a particular form of culture.

## KINDS AND NATURE

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The sizes of stone-tablets, the kinds of stones used for engraving inscriptions, the manner of their fixation and the locations assigned to them in structures, as also the art of engraving used in these inscriptions, are themselves instructive of some aspects of the social and artistic life of the country. However, without a personal inspection and study of the tablets on the spot, any deductions drawn from the published records would hardly acquire any instructional value. The art and skill exhibited in the epigraphy, the talent and dexterity shown in the composition of the inscriptional texts, the use of varied styles of calligraphy, and the different usages of words—all these afford a considerably interesting and valuable data pertaining to the various auxiliary sciences contributing to the history of our cultural progress. The published facsimiles of the various inscriptional slabs present ready material for such a composite study, which needs to be made from the linguists' and epigraphists' points of view; and I feel no doubt that these scholars will attempt it in greater detail in the interest of our national history.

The stone inscriptions may be divided broadly into five kinds :

- (a) purely religious,
- (b) personal,
- (c) edictal,
- (d) commemorative and
- (e) indicatory.

The locations at which these slabs are found fixed or inset are : religious resorts ; palatial and charity buildings , tombs ; bastions, walls and gateways of forts and fortresses , places of water supply , pillars or stone-columns and bridges. The religious inscriptions are full of quotations from the Quorān.

which are more or less of the proverbial variety. These quotations cannot be taken as illustrative of a very wide variety of subjects, neither are they, by nature, really representative of the vast treasure of philosophical and theological literature produced by the great and renowned scholars, poets and philosophers of the Islamic culture in the past. These quotations are also found in larger numbers in mural decorative designs on religious buildings. They are painted beautifully and with exquisite skill with the special advantage of having select coloured backgrounds. Inscriptional tablets of purely religious character are very few in comparison with the number of the Quorānic verses in these mural decorations. In the inscriptions on mosques, idgāhs, shrines or dargāhs, tombs, magic-houses, and such parts of these buildings as are not likely to be desecrated by being trodden upon, the Quorānic sayings are engraved. Particularly the later tombs, as a rule, have decorative designs and writings depicting the religious sayings and beliefs of the people. These writings serve as prologues to the main subject-matter of the inscriptions. But these prologues contain very few 'praises' and 'commands' of the Prophet. In these prologues of inscriptions on the Assembly Mosques, a Quorānic command is generally quoted to the effect that, whoever builds a mosque gets a dwelling-house in heaven. This command bears a striking similarity to the Hindu sayings often quoted in Hindu inscriptions on buildings of all kinds. It is interesting to note, however, that nowhere in these Muslim inscriptions are quoted any sayings in support or justification of the construction of such buildings by the demolition of structures sacred to the believers of other faiths.

The inscriptions on religious buildings except the tombs and grave-stones have a tendency to record the time of their construction in broad terms only. They record hardly any other details than the name and father's name of the builder, and the name of his master or that of the reigning king. In rare cases, designations and titles of persons are mentioned. The inscriptions on tombs, shrines and grave-stones usually record the date of the expiry of the person entombed and also add

some definite information regarding his birth, regime, etc. which helps historical research. The religious inscriptions show a general tendency to record either the year or date of completion or the time, or more often, the year, in which the tablet was incised.

The personal inscriptions are more of a votive, dedicatory or donative nature. Their main intention is to commemorate the personal benefaction in the construction of structures rather than to record events. Here also, the dates recorded are in broad terms only. The names of the builder, his master, and the reigning king are mentioned. In a few cases, some more information as regards any connected event or the past condition of or repair to the structure is added. Only as an exceptional case do we meet with an inscription in which an episode is given with some detail. The designation of the builder is generally recorded.

The edictal or donative inscriptions are very few indeed. These contain official orders, orders of specific endowments, and the like. They are particularly important because they are definite and precise in their purpose and also in their circumstantial details. Being official documents, they have great historical value, but its usefulness is limited to the orbit of local history.

Memoirs or commemorative pillars are of special value and of definite importance so far as the particular events declared therein are concerned.

There are very few instances of indicatory inscriptions which have attained any inscriptional value. Only one boundary stone and one pillar are the rare specimens of this kind in the *Epigraphia Indo-Moslemica*.

The Persian and Arabic or rather the Muslim inscriptions are not generally informative. They tend more towards personal glorification than towards recording personal details and merits. They are not very particular about definite time indications. Only in a few cases, have genealogies been given but this course appears to be an exception to the common practice, and perhaps it is an imitation of the Hindu system.

especially because such exceptional inscriptions are to be found in the Deccan and Gujarat, where the Sultanats admitted marked Hindu influence. The commemorative tablets, relating to the invasion of Khandesh and the Deccan by Akbar, do not seem to have any parallel elsewhere in the Muslim inscriptions. Perhaps, these show how Akbar had reconciled himself to the Hindu culture by adopting what he thought best, socially and politically. A comparative study of the kinds and nature of the Muslim and Hindu inscriptions will undoubtedly reveal how the intermixture of the Muslim and Hindu administrative systems led to the progress of both.



## DIRECT AND INDIRECT VALUES

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The value of a historical document is assessed by four different tests :

- (a) determining the reliability of a document by its inherent quality ,
- (b) resolving the degree of truth of a document by the nature of its evidence ,
- (c) fixing the degree of utility of a document in accordance with its contribution towards historical reconstruction ; and
- (d) regulating the place of a document among national sources of history by its capacity to throw new light on the different aspects of national life in the past.

Every document is subjected to all these tests, and the cumulative effect of the application of these tests influences, expressly or otherwise, the reconstruction of our history. The process of determining this value is not very elaborate or complicated, but without subjecting a historical document to the above tests, its real use and value cannot be fully explored. The foundation of all these tests lies in the information previously made available, directly or indirectly, with regard to the subject-matter of the document.

Stone inscriptions were in the past the only powerful and serviceable medium through which monumental deeds were commemorated or proclaimed to the public. However, with the advent of the modern press having capacity to multiply any text to an incalculable extent and to perpetuate it, the use and importance of these inscriptions have gradually diminished. The influence of this ancient institution still persists throughout the country and tablets continue to be fixed on monumental buildings. But the attraction of public attention and curiosity towards these modern tablets is so slight that these ins-

criptions are becoming increasingly rare and shorn of details. However, in spite of this gradual disuse of stone inscriptions, its value and importance as an original contemporary record remains undisputed. Very few instances of copies of stone inscriptions are extant. The existing specimens of these copies are, however, restorations of the age-worn or deteriorated tablets rather than copies as such of the originals usually made for other purposes or with any ulterior motive. These copies have not, therefore, lost much of their original use and value. These inscriptions are more of a proclamatory character. [Except in a few cases of inscriptions containing orders, endowments, and edicts, they possess no qualities of a deed or legal document reserving or affecting any right of possession, ownership, agreement, contract, etc. Even the inscriptions containing edicts, orders, etc. are no more than mere authorized copies. The peculiar nature of inscriptional writings excludes any possibility of their admitting any spurious matter.] The exposure of these inscriptions to the public eye, which is the main aim in the fixing of stone tablets, has effectively discouraged the intrusion of any spurious matter in them forever.

— In the reconstruction of ancient Indian history, the inscriptions play a very important rôle, as they provide a sure basis for every line of research connected with its past. They regulate everything that we can learn from coins, architecture, art, literature, tradition, or any other sources. The reasons why these inscriptions are so valuable in India are .

- (a) they fill the void caused by the absence of historical narratives ;
- (b) they are found in large numbers covering a wide area ,
- (c) they bear dates and contain precise matter ; and
- (d) they have an important bearing on the study of Indian languages and dialects

It should not, however, be forgotten that the inscriptions were not incised with the express object of recording history, but in order to stress the importance of everything connected with

religion, and to secure perpetuity to the name and deed of the person who caused the structures to be erected or financed.]

[The historical evidence recorded in stone inscriptions satisfies an important test, inasmuch as the public of the time has had an opportunity of verifying the facts and contemporary beliefs contained in them. Such portions of them as record personal intentions and direct statements are, therefore, perfectly authentic. Any other information incidentally disclosed or explained by way of cause or effect relevant to the deeds announced in the inscriptions is *bona fide*, even if it is not accurate or corroborative. So, unlike other documents, all the contents of a stone inscription have a first rate evidential value. This does not imply that these inscrip<sup>ti</sup>onal writings are free from mistakes of understanding or wrong usages locally current. In fact, we often come across, in them, miscalculation of dates or incorrect mention of titles. These slips, however, are themselves indicative of the beliefs and practices of the local gentry as testified by the writer or the person responsible for the inscriptions. The stone inscriptions are, therefore, publicly testified documents affording evidence of a contemporary character connected with a local event.

Any direct evidence deduced from genuine documents is ascertained historical truth, indirect evidence surmised from them is circumstantial proof or possibility and that suspected to exist in them is probability. A factual truth is self-evident; a possibility is dependent for its confirmation on some other direct evidence capable of filling up an unconfirmed gap in our knowledge. A probability indicates a gap but not its exact nature. In the study of documents, a searching scrutiny has to be exercised for ascertaining these three types of evidence. If none of these types of evidence is procurable, the value of the document is practically negligible; and thus the inscription or a document loses all its importance as an effective instrument of historical reconstruction.

The Arabic and Persian inscriptions generally contain direct evidence in regard to -

(a) the structure on which the tablet is fixed;

- (b) the builder or the officer who directed the construction of a building ;
- (c) the superior officer directing the construction of a building or patronizing the builder ;
- (d) the reigning king , and
- (e) the time about or by which the structure was completed.

Some inscriptions go much further and announce :

- (a) the greatness and importance of the building ;
- (b) the social and political status of the builder ,
- (c) the social and political status of his superior officer or patron ,
- (d) glorification of the reigning king ,
- (e) some pedigree or dynastical details of the builder, patron and the king ,
- (f) event or events connected with the builder and the building , and
- (g) time limiting such events.

The indirect or circumstantial evidence which may be obtainable from the inscriptions decides the possibility of .

- (a) the effects or influences of the deed recorded ;
- (b) the influence or the sphere of moral or political authority or jurisdiction of the persons mentioned ,
- (c) the relation of the person or persons with their social surroundings, with their own local status and connections ,
- (d) confirmation of other deeds or events dependent on or inter-related to them ; and
- (e) the time sequence in the normal chronological order.

The probabilities are concerned generally with such missing links as cannot be supplied by either the direct or the indirect evidence available.

The degree of utility of sources is determined by the extent of their use. The inscriptions, which do not go beyond narrating the story of a structure and that of a person with scanty details about his status, are of limited value as public

interest in them is confined to the history of their particular places or localities. Inscriptions having a wider scope but restricted to dynastic or sectarian details have also limited use and interest. The inscriptions under these two categories by themselves are not helpful in the reconstruction of national history to the same degree and extent as those which describe a person or event of any political or territorial importance. Generally, the inscriptions do not record elaborate details of persons or events. Their contents are limited to the mention of the person, the deed and time concerned. The value of these contents is, therefore, governed by chronological sequence, and unless an inscription has a special bearing on the ascertained time-limits of personal regime or the length of an event, it possesses no effective value as a historical source. A large number of inscriptions mentions the reigning kings, but, unless they are helpful in either extending or limiting the regnal periods of these kings, their value as historical source is considerably diminished. These remarks are equally applicable to inscriptions mentioning historical personages. Both these types of inscriptions, however, retain their importance and use for local history. As every stone inscription possesses the value of an original and genuine document, its assistance in confirming the evidence of similar inscriptions is of no consequence. The only value these inscriptions retain is that of determining the sphere of influence or jurisdiction of persons mentioned; but even this value reaches a negligible point, unless different spheres of influence or jurisdiction of different officers are noticed in them. In short, multiplication of evidence furnished by inscriptional records is not helpful because of its common mould and limited details.

The last test is applied primarily to determine the comparative or relative importance of a source and secondarily to ascertain the real motive of the author as expressed by the details. The rarer the information available in a source on any point of history, the higher is the value assigned to it. Multiplication of sources of identical type lessens their value and diminishes their use individually. It is not only the kind

or nature, or even the details of a source that lend importance to it, but it is the absence of similar information or its indefiniteness in analogous sources that heightens its use. A source of a confirmatory character does not attract the same eager and earnest attention of a research worker as he bestows on a source disclosing a new fact or making some addition to the existing knowledge. However, in certain confirmatory sources, the dissimilar nature of authenticity is recognised to possess some importance. Once certain details are known, their mere repetition under like conditions of authorship, locality and influence becomes a matter of neglect. The information elicited from a source is assessed to be of first-rate importance if it is contemporary and new, or if it amplifies, corrects or revises the knowledge ascertained from another source of the same importance. Any contemporary text recorded or quoted in a later source, if corroborative, is to be considered of second-rate importance. The information from non-contemporary sources, or based on hearsay reports, or of the nature of suggestion, is of third-rate importance.

A further test in the evaluation of sources is to determine the comparative significance of etymologically similar expressions. The words or terms used to indicate positions, offices, etc. do not bear the same significance at all places. The background on which these terms appear determines the degree of their relative importance, e.g. the office of a *Diwān* of a petty state is not comparable to the *Diwānship* of a large state. Two apparently similar events cannot be said to possess equal magnitude and importance. The conditions or circumstances in which an event has happened, and the magnitude and extent with which it has effectively spread its influence, are the sole considerations in determining the comparative importance of terms expressing offices and events as indicated above, and also in assigning an appropriate place to the relevant source in the reconstruction of our national history.

All inscriptions must undergo these varied tests before they are used. In practice, this process is easy and natural enough. The simultaneous application of all these tests finally resolves

the respective and appropriate place of each source with regard to its varied uses for historical purposes. To fix up the stage at which the weeding of useless material should commence is a problem, the solution of which entirely depends upon the state of perfection reached by the reconstruction of our national history. Personal needs and opinions should not weigh in the determination of this important problem.

## APPLICATION OF EVIDENCE

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It is now being gradually realized that the field of history is a very wide one, and that, if we are to understand the past, every fragment of evidence bearing on it must be studied and made to tell its own story. Every tablet, every fragment of ruins, every piece of historical material, is a portion of contemporary life solidified, condensing so much will, so much labour and so much living reality of the time. Every document, whether a contemporary inscription or an epistle, or a later record of observations, traditions or legends is a witness competent enough to be admitted for its evidence towards historical reconstruction. There is no disqualification for such a witness; the rules of exclusion of evidence, normally exercised in law and legal courts, are not recognised in historical research. No student of history is, therefore, justified in dismissing any evidence without due cognizance or record, simply because it discloses no useful information for his individual study.

Historical evidence is any fact presented to the human mind which has the value of correcting, corroborating, justifying, interpreting or amplifying our knowledge of the past. In history there is no absolute certainty of facts. Even an ascertained historical fact is at best a belief of the individual witness. Every human belief, though amenable to reason, is inherently arbitrary. Indeed, most of our cherished beliefs are founded on traditional or external knowledge or sentiments transmitted to us by our predecessors. The beliefs prevalent at a time are often challenged by other beliefs founded on newly discovered evidence. It is true that beliefs deeply rooted in the popular mind cannot be easily disconcerted owing to the faith and sentiment that has grown round them since their inception. Nevertheless, the human mind has shown its readiness to renounce its fond beliefs and sentiments whenever tangible



evidence about their fallaciousness was produced and convinced it of the necessity of such renunciation. Thus we arrive at the three phases of historical evidence : (a) possibility, (b) probability, and (c) speculation.

History deals with individual facts. Wholesale generalization is not within its scope. For a logical conclusion, two or more analogous facts are required, which possibility is most rare in historical evidence. The principles underlying the admission of evidence for a logical conclusion are thus wholly inapplicable to history. Logic aims at a conclusion irrespective of the quality, nature and use of the evidence, while history relies on the conversion of evidence into facts without any necessity of finding a parallel for their confirmation. The principles of admitting evidence for historical investigation also differ from those accepted in law or science. The law aims at a decision, the science at a result. Fundamentally, therefore, the objects underlying history are different from those underlying law or science. Any limitation in the admission of historical evidence is impracticable, if not imprudent, as it is tantamount to rejecting all the testimony available. No formula or means can possibly be evolved for testing the credibility of the inconclusive evidence of history as it is possible in science. In history, therefore, evidence can be rejected only if the material or evidence sifted indicates no certain result. The basic principles for the admission of historical testimony are, therefore, dependent on the following considerations.

- (a) Human action cannot be repeated for verification
- (b) Statements describing facts or actions are available, but not the facts or actions themselves. Only a judgment, whether and how far these statements are true, can be formed with some scientific clarity, but this does not necessarily mean truth.
- (c) It is possible to elicit the truth of a statement about a specific historical fact or facts, but not the truth itself.
- (d) All historical research leads only to probabilities and nothing beyond them.

- (e) The hidden motives behind human actions do not permit of our defining the causes governing the trend of individual actions, national sentiments or national enterprises. Hence, any generalizations, howsoever interesting and valuable, must be kept distinct as speculations. They should on no account be counted upon as certainties in view of the endless complexities of human nature governing such actions.

The general principle should, therefore, be to admit any evidence that may be presented or discovered for study. Whatever conclusion we draw should have scientific clarity, but it is not necessarily an irrevocable truth. The principles of human psychology as evolved from the experiences of the past should support the discretion we exercise in sifting of evidence. The relations of both actions and results determined in point of space and time should be our main criterion in scrutinizing the evidence. It is also necessary to avoid such defects as duplication, inconsistency and impossibility in the formulation of historical evidence. The influences or motives leading to mutilations or deliberate fabrications, prejudices true or false, passions of love, revenge, and the like, should be guarded against while using any piece of historical evidence. All possible care should, therefore, be exercised in finding out the reliability of the informant, in detecting his motives and in ascertaining the manner and means used by him in the presentation of his evidence. In fact, no historical evidence is either truth or falsity ; it is merely a report gathered, correctly or loosely, by an observer, not necessarily a critic. Generalizations are not probabilities but inferences, or rather individual tendencies. These generalizations especially when they bear on the political and social sides of human life possess, no doubt, the quality and power to guide the succeeding generations whose conduct and actions are often moulded by the experiences and experiments of the historic past.

The application of evidence from historical sources to the composition of historical narratives has assumed a notorious significance in India. The history of warring groups of dis-

similar origins is at present used as a common stock of knowledge by these groups who still maintain their existence as separate social and religious units although their unification into a nation is now an indisputable fact both politically and territorially. It is, therefore, not a simple problem to weld together our experiences and experiments in the political and social life of the country so as to form a common cultural and political basis which should be not only conducive to the national advancement but satisfy the individual aspirations of the groups concerned. This problem is rendered still more difficult, especially because even these warring groups were not unmixed opposing parties. Not a single important event can be pointed out revealing a complete distinction, either religious or cultural, between the politically opposing groups. In the same manner, the springs of political action of any group cannot be attributed either to the leader or to his followers. We often meet with instances in which the leaders and their followers represent different religious and social units striving for political supremacy and actuated by personal ambition irrespective of their religion. Even a casual survey of past political actions reveals diversity of interests of the opposing groups. These interests had twofold outward appearances, and, consequently, the political actions were more of the nature of a civil war than of a war for religious aggrandizement. Thus, the historical evidence is saturated with such diverse information that an attempt at a rational reconstruction of our national history becomes extremely difficult. The actually opposing groups were not harmful to the upper levels of society and the masses, as they showed no clear intention to organize group leadership among the settlers of the land on a religious basis. The attempts made in the past in the application of historical evidence to the composition of historical narratives are found defective and have not always been borne out either by facts or evidence. The tendencies towards omission, perversion, correction, justification, digression and misconstruction, either deliberate or otherwise, are easily discernible in historical narratives. The causes assigned to past events by chroniclers are

often farfetched and inconsistent. They are more expressive of their individual mind than of contemporary facts or conditions of the people and the country. The chroniclers seem to have been so much obsessed with religious fervour and racial superiority that their overzeal in expressing their gratefulness to their patrons never allowed them to use their impartial judgment in favour of the nation as a whole. Although they had access to the historical material acquired through tradition and official records, they seem to have made up their minds solely to record only the praiseworthy acts of their patrons at the exclusion of any reference to their blemishes. Thus the element of distortion admitted in history is so great and deeply rooted that even scientific application of new evidence to the reconstruction of history has become a very difficult problem requiring very strenuous efforts for eradicating effectively the corruptions already extant. Taking stock of the merits and demerits that characterize our past historical writings, we cannot but recognize the following facts :

- (a) Before the middle of the eighteenth century the country was invaded by people with the intention of settling in the land.
- (b) As soon as the invaders had settled, they developed such attachment to their new home and brotherhood for the people around them that any further inroads by succeeding invaders were stoutly resisted by them along with the settlers who had been previously subjected by them.
- (c) Both the invaders and original settlers had adjusted themselves to the local conditions and continued their existence as one social unit and political group for centuries.
- (d) The British system of rule was based on principles altogether different from those of other systems in India.
- (e) The British, though they adjusted their administrative machine to the new surroundings, never made

any effort to assimilate themselves to the Indian life and culture, but on the contrary, they devoted their attention to keep their countrymen isolated and aloof from their contact with the people of the land.

- (f) The British had to change this angle of vision after the first quarter of the nineteenth century.
- (g) The isolation and aloofness enforced on the Europeans was further deepened by superior treatment leading to a superiority complex

Once these facts are recognized, no comparison between the British and the Moghuls as invaders can be instituted, and any attempt to base the interpretation of any historical event on such a comparison proves futile. The application of evidence should, therefore, be so regulated that a correct picture of the times and conditions actually prevailing at the time is easily obtained.

In view of the background sketched above, the evidence discovered should be so applied to the reconstruction of history that it proves effective in its use and purpose. The tendencies towards omission, perversion, correction, justification, digression and misconstruction must be avoided in future. There should be no discounting of original contemporary evidence, simply because it does not fit in with the already recorded accounts in the historical books. Events newly discovered, even if they conflict with the current framework of history, must be recorded. Any new departure from the known details in history when noticed should not be disregarded, and no tendency should be entertained towards correcting it or adjusting it to the details previously recorded with certain notions not conducive to national interests. Evidence newly found, though not in keeping with the assertions of the past historiographers should not be perverted but preserved intact. Events not reflecting any merit on a regime or a hero should not be omitted, nor should any justification for them be attempted with a view to make them less blameworthy. Misconstruction of historical details is always harmful to the cause of national history.

and must be guarded against. The life and culture forming the background of historical events should not be judged by the modern standards, as such a course is sure to create a wrong historical perspective. It is, therefore, essential that before application of any historical evidence to a specified period of history we form a general idea of the contemporary people and their surroundings.

The importance of historical imagination for visualizing the currents of history cannot but be emphasized. However, the assumption of these hypothetical currents as final verified theories or results needs condemnation. Progress of scientific research is due largely to provisional explanations suggested purely by imaginative intuition. Such explanations have, however, to be consistent with the facts previously recorded and must be strictly based on the principles of the science of history. In the earlier stages of historiography, some hypothetical data has to be accepted for the reconstruction of a story, but as soon as fresh material is obtained, this data should be purged of errors and carefully filtered so as to represent genuine facts. Thus even the play of imagination has to be restricted to the general trend of the popular mind characterizing a particular age of history. Explicit self-contradiction must be avoided. Imagination inherently possesses the power to probe into the depths of reality and, as such, it is a very potent factor in all historical research. The importance of guess-work in the process of historical reconstruction cannot, therefore, be undervalued or labelled as 'deliberate mischief'. What is blameworthy in the guesswork is the obstinacy to adhere to it even when it is proved to be a misconception on the strength of reliable evidence. In some cases, no doubt, the hypothesis postulated proves to be so real that every new piece of evidence brings it into complete historical relief, as though the guesswork had converted itself into a historical belief. In the primary stages of historical research, our ideas about striking historical events are within the orbit of practical possibility. Even in the application of a new piece of evidence, certain links are to be assumed to make it fit in with the facts previously discover-

ed, but this assumption does not mean that all links are incontrovertible facts. Therefore, in the application of a new piece of evidence, we have first to add it to the existing facts, and then to see what amount of guesswork has to be confirmed or abandoned and what amount of new guesswork has to be inserted with a view to supply new links.

The question of the use and degree of discretion to be exercised in the application of evidence is also an important one. This discretion is not to be exercised in the reconstruction of a story but in the selection of evidence. All evidence of first-rate importance has the right to go in as it is, but that of second-rate importance should not affect the former or its bearings on the reconstruction of the story. The evidence of third-rate value should be admitted for corroborative purposes only and should not be considered by itself sufficient for proving a fact. Any evidence, though contemporary, need not always be assumed to possess first-rate value, unless its contents and circumstances warrant such an assumption. Any misunderstanding on the part of an author of a contemporary source makes it liable to be rejected. At best it may be taken to represent the then current belief.

In short, every piece of evidence discovered should be recorded for the reconstruction of national history and use in its proper perspective with due regard to its reliability and importance. In historical evidence, the process of the weeding out of the material should be resorted to with great caution. No economic considerations should weigh against the preservation and utilization of the old records. The disastrous results of such considerations had often to be greatly regretted by scholars even in the advanced countries like Great Britain, America and France.

## NAMES AND TITLES

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The origin of the custom of naming persons or places for distinguishing them from one another was simple in conception and purposeful as well. As time went on, the number and variety of names which could be conceived for this purpose fell short of the requirements, and various other expedients had to be found to make this deficiency. Father's name or the name of the place of origin was added to the personal name to multiply the number of names required. With the increase in population and the growing concentration of inhabitants in towns and cities, a further need for distinguishing between these names arose and it was satisfied by the use of surnames, second and third surnames and professional names. Even then nicknames derived from particular parental attachment or official status or from some mental or bodily defect or a striking peculiarity had to be used for easy and simple distinction. Apart from these distinctive names and appellations, names characteristic of the nature, tendency or achievement of a person had to be adopted. Thus the complexity of human character and the varied human interests have introduced a variety in these names and appellations.

Titles are nothing but names indicative of greatness or eminence which gives distinction to a person in social life. These are the outcome of the deeply rooted human instinct for superiority over his confrères. The titles whether official or honorary, civil or military, temporal or ecclesiastical, are distinctive designations implying rank and dignity in the society and not always the offices or avocations of the persons concerned. There was no regularized system of determining and awarding titles in historic times. It was open to any person in power to confer any titles upon his favourites. The recognition of these titles always depended, first on the acceptance by the persons concerned, and secondly on the people of the locality in which



these persons lived, moved and had their being. As a matter of course, these titles lost all their relative significance and quality which determined the social or political standing of their holders. There was no limitation to the number of titles a person should enjoy, nor was there any system of precedence in these titles. The indiscriminate variety of these titles was a sufficient reason for their universal use as personal appellations. The natural human instinct for distinction, coupled with a tendency towards flattery for selfish gains, was particularly responsible for the wide currency of the titles and names.

A further complication was caused by the peculiar oriental custom of reciting attributes and using flamboyant styles of address with respect to a king. These are so extravagant in their variety that it is difficult to determine their nature and utility. Rival kings tried to impress on each other their own greatness by the recitation of a long roll of their styles of address, titles and attributes through their bards, heralds and ambassadors. The oriental imagination of secretaries and writers of these kings was thus exhausted in devising exaggerated and pompous attributes and styles of address for their masters. For this purpose every possible term expressive of flattery was laid under contribution, including even those lofty attributes of the Almighty. All this was the creation of the fanciful minds of the secretaries slavishly eager to display their literary abilities. These were conveyed in correspondence sometimes discreetly and sometimes indiscreetly. A king styling himself as the 'king of kings', or 'the monarch of the earth', is found at times offering terms of surrender or treaty; or the 'Khān of Khāns' asking for his release from exile, or a 'Shaikh of Shaikhs' entangled in an indiscreet action.

Honorific terms have now become stereotyped formulæ. The words constituting them have lost all their significance and meaning. They are now more or less indicative of genders or suggestive of personal names. They have perhaps no more value than that of a stereotyped courtesy. They are, however, to be distinguished from such terms as possess a deeper

significance, originally derived from the idea of command, rule or birth.

In the Muslim inscriptions, the problem of names and titles is a most complicated and difficult one. Muslim officials or persons are mentioned either by their personal names, or as the son of so and so, or by the names of the places of their origin, residence of birth, or by the combination of any of these appellations. Two or more names of the same person are also met with. In some cases, the name of the master is added to the personal name as a distinction. Nicknames and such appellations as Muhammad, Shaikh, Malik, Khān, Sultān are prefixed to personal names; but there are instances in which these appellations are in the form of surnames or even personal names. Names of saints are also added to personal names for honour and distinction. Thus, there are various ways of expressing personal names. Important persons are often addressed by their professional or positional designations such as Khawas Khān, Kamāl Khān, Mustafa Khān, and these titles also appear as personal names. Although the necessity for combining father's name and place-name was universally recognised as a distinguishing feature, we often find that only personal names are mentioned. This varied use of names and titles has made the task of the identification of persons very difficult indeed.

Titles and honours were not regularized, nor was their order and significance fixed so as to indicate the respective social and political status of their holders. These titles appear to be more or less qualitative and thus expressive of the nature and scope of the personal exploits of the recipients. In the case of a king, the styles and attributes were the creation of the likes and dislikes of his secretaries or officials, and they have hardly any real value, because bards and officials had no sense for the evaluation of these styles and attributes with respect to the world around, and also because their patronage was often directly proportionate to the degree of adulation expressed in their writings. It is also noticed in these writings that the enthusiasm of these bards in praising their patrons is at its highest

when the real political power wielded by these patrons is at its lowest! Equal freedom was enjoyed by the sardārs and officials of these kings in receiving unrestricted adulation from their adherents. Such adulation is sometimes so extravagant that it exceeds even the praise bestowed on their patrons.

These extravagances have no intrinsic value as such, but they often cause confusion in the mind of the research worker, when he attempts the evaluation of his sources. This mischief is further aggravated when, as a result of this confusion, the researcher fails to identify even the real names of the persons concerned. In short, this confused state of names, titles, and attributes, makes it impossible for him to attempt successfully the indexing and consolidation of sources and greatly hinders the use of the historical material.

It is hardly a matter for satisfaction that even the names of persons and titles should have their exact etymology undetermined and unregulated. Normally every name appears to have some basic meaning or derivation from a word expressive of some quality, and hence there seems to be no reason why these names should be differently spelt or transliterated. It is hoped that a concerted attempt by linguists of this country will solve the problem more satisfactorily. It should not prove so difficult if it is handled by Indian scholars who alone are familiar with the use of the names and titles with all their connotations.

## INDEXES

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An index is a device through which the contents of a book are so analysed as to make them available for specific reference. The manner or system of this analysis depends on the use for which it is intended. The practical value of an index is being increasingly recognized with the growth of literature and the growing needs of specialized research. The real test of efficiency of an index lies in its capacity to make every detail available to the reader. With a view to ensure this efficiency, the different points of view of the readers must be fully considered in the planning of an index. Providing separate indices for the different parts of the work, as also the division of an index and its partial presentation is unscientific in conception and vexatious in its use. A complete index for a work or a completed volume of a journal is highly desired.

A *table* is a summary of details bearing on a specific subject or a topic. The functions of a *table* and an *index*, therefore, differ considerably. A table renders help to scholars in respect of a particular topic or subject in its entirety, irrespective of whether it covers a part of a volume or several volumes or a series. An index, on the contrary, is serviceable to scholars in their study of a volume or a work or a series without any regard to the subject-matter. Both these instruments of reference have their own importance and utility. An index is a final analytical compilation and allows of no further addition or alteration, while a table is capable of revision in the light of new information. A table to be completely analytical and useful needs to be indexed and annotated.

The arrangement of an index may be alphabetical, chronological or of any other type best suited for the purpose intended. No two systems of indexing can be combined without causing confusion and inaccuracy. The alphabetical indexing, besides being simple in execution, is convenient for

reference and easy to understand. It has naturally superseded other systems with some exceptions. An alphabetical index is popular because it provides a mechanical order and is capable of arrangement to any degree of depth required. Every alphabetical unit is itself a sub-division. The indexes are, therefore, a real help for study and the greater the accuracy and scope of details ensued by them, the more comprehensive is their use by scholars in their studies. An inaccuracy or omission in an index is likely to result in throwing into obscurity the subject-matter affected by it. Much of the value of an index, however, depends upon the manner in which it is printed. Every caution taken to ensure clearness of printing adds to the merit of the index and its subject-matter. In this scientific age, an index has become an indispensable adjunct of a good book. In fact, any book worthy of reference by scholars but appearing without an index is considered to be incomplete and hence loses much of its value and utility. All books of the nature of fiction require no index. A table of contents is enough for them.

An efficient and complete index can be compiled if the matter for analysis is clear and accurate; but the desired perfection cannot be attained unless this matter is properly and uniformly set forth. Ordinarily, alphabetical indexes of names of persons, places and objects do not present difficulties in their compilation. It is only when the subject-matter is combined with the name-index that the difficulty arises. In such a combined index the need for a precise treatment of the matter analysed is greatly felt. In historical works, names of persons and places are generally found to be sufficiently analytical to supply the desired reference easily and conveniently; but if these works are produced succinctly, precisely and systematically, the names of persons and places can be conveniently combined with such further details of events as are connected with them. But such an exhaustive index, howsoever keenly desired, cannot be prepared with scientific perfection if its matter is not precise and consistent in its character. In such cases subject-indexes can at best be compiled on broader lines only. Separate

indexes of works like the *Epigraphia Indo-Moslemica* arranged according to periods, regimes or different dynasties of kings should prove useful in addition to the name and place indexes. In fact, any detailed analysis of the matter attempted in these indexes from different aspects of historical study heightens its value and utility. The more minutely we analyse our sources, the more effective are the results obtained. The nature of a work should, however, decide the exact system of its index. The material for indexes of names of persons and places is always definitely and correctly presented in books dealing with current topics. In history, however, the availability of correct material is rendered difficult because :

- (a) different customs and practices were in vogue in respect of the use of various appellations and personal names ;
- (b) personal names have been spelt in different ways in ancient and historic writings and differently translated in the current literature and in chronicles of later date ;
- (c) the mistakes and misunderstandings of later writers have imperceptibly found their way in their treatment of appellations and names.

The only difficulty one has to encounter in indexing these historical names and appellations is to determine the changes they underwent in course of time. The main object of the index is to separate every individual item with a view to consolidate all relevant and allied information about it so as to make it a composite unit. Hence, it is essential to bring together all the appellations of one and the same person or place. It is thus clear how the varied treatment of these appellations and names now found in source books has made the task of proper and effective indexing very difficult. The sources published in the *Epigraphia Indo-Moslemica* offer perhaps the most typical difficulties of the kind likely to be experienced in these respects. With the multiplication of these difficulties the labour in indexing becomes almost fatiguing as

it involves the insertion of a number of cross-references and other details to remedy the defects of the original matter and to remove the shortcomings of the index consequent upon these defects. As an illustration of these difficulties, the diverse ways in which one and the same person is named may be pointed out. A person is mentioned either by his own personal name, or as the son of his father, or by his native place, or by the title attributed to his office, or by his profession, nickname or any other public attribute. All these appellations deserve specific entries separately by themselves in an index and at the same time they require to be incorporated under one name of a person or place commonly known. Once we accept that an index should serve as an easy guide to readers, it throws on us an obligation to think of the points of view and requirements of our readers. The readers cannot be expected to anticipate the exact appellation adopted by the compiler and to search for it in his index. Without telling them how to arrive at the exact appellation used in an index, it is practically impossible to direct the readers to the desired place. It thus becomes necessary to index all the appellations in their different forms as they occur and at the same time to cross-index them wherever required. Where multiplication of such appellations is unavoidably extensive, the economic and the best way from the points of view of both the reader and the writer would be to make separate entries of all these appellations and then to insert index details only under one appellation commonly known and to direct the readers to this entry with a note against all those separate entries in respect of the person or place or object. This complexity is further aggravated by the varied and divergent systems of transliteration and transcription. Such entries should also be entered separately, but these should be accompanied by an entry of the correct, appropriate and commonly used transliteration of the appellations.

Whether titles and attributes should be made a part of an index is a moot question. There is no doubt that when a person is known or mentioned particularly and exclusively by an attribute, its inclusion as a means of practical identity of that

person is essentially required ; otherwise the mention of attributes and titles is unnecessary. Sometimes, however, for the purpose of distinction the mention of an attribute indicative of a distinguishing feature will be helpful.

The manner in which an index should be prepared requires some comment. It is a question whether the alphabet should alone form the criterion for the distinctive serial order of an index disregarding the special signs used in a transliteration, or whether the substitutes of these signs should be recognized as well. It seems desirable that signs such as hyphen and commas may be ignored in the order of an index, but they must be registered in their appropriate places. The diacritical marks which are combined with certain letters for giving them distinct phonetic identity should be retained in an index with all their distinctive features. It is true that omissions of letters consequent upon the use of diacritical marks will, no doubt, present some difficulty, as such use will result in two different spellings of the same name. It is, therefore, necessary to record separate entries for them in the index with cross-references to indicate that they relate to one and the same name. In the absence of any unified system of transliteration, there is no other alternative but to multiply such entries.

Whether such expressions as 'king of a country' or 'governor of a district or a town', without the mention of his name occurring in texts should receive a place in the name-index is a matter which requires some consideration. These professional designations have the same value as their names in such cases. Their insertion in an index, especially of a source-book with material of a varied nature, is equally helpful and important as the name of the king itself. Any omissions of such entries particularly in a book with detached sources, simply because they have no independent identity, will result in an unintentional neglect of the material.

We have also instances of sources in which an event is described in full but without a mention of the person or place concerned. Unless we find some means to make a reference to this event in the index, it remains incomplete. The only way



to get over this difficulty is to supply the missing names in the text itself, and to insert them in the index. Often while publishing sources this point is overlooked on the presumption that it is plain to an outside enquirer; but it must not be forgotten that an index is mainly meant for the unacquainted reader and not for the one who has studied the material. The circumstances in which an index is used by a reader do not allow time for a detailed examination or scrutiny of the material itself with a view to detect the passages for which no entries are furnished by the index. In short, the editing of a text should be so accomplished as to facilitate the compilation of an index with scientific thoroughness.

When separate identities of a personal name are established on the evidence of their place or time, such identities should be separately indicated in the index. But in cases of doubtful identities such separation of entries becomes difficult. It is not that place or time is always at our disposal for establishing these identities, and hence some other means have to be devised to distinguish these entries in the index.

It should, however, be remembered that although it is desirable to attend to the above details carefully, it is not always practicable to do so. For instance, it is not possible to anticipate the appellations that may be revealed with the advance of study and research. It may, again, not be possible to fill in names of persons or places in the texts in cases in which their identity has not been previously established. The principles of indexing discussed above aim at providing a scientific index, and although they are difficult to be enforced at all times, their neglect can by no means be justified.

## INTRODUCTIONS TO INSCRIPTIONS AND THEIR DETAILS

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The skill displayed in the presentation of inscriptions and the method adopted in introducing them ensure a wider and more appropriate use of the historical evidence contained in them. The skill depends upon one's ability and artistic sense, but the method does not. In the absence of any methodical presentation, the inscriptions are bound to remain unintelligible and inexpressive of their significance and tale. The more we exert to set the text of an inscription into the framework of the known details of history, circumstantially related to it, the clearer is the manifestation of its inherent worth and quality. Our chief aim in the presentation of an inscription is not only to introduce it but to make it full of life and capable of telling its own tale. This tale is a truthful story as understood by contemporary persons of acknowledged status and responsibility.

Our immediate object in the presentation of historical material is that the scholars concerned should make the fullest use of the material in all its aspects and from all points of view. The more attractive is the presentation, the better the response from scholars. The detailed exposition of the usefulness of the material and its influence is a feature which convinces scholars of the scope and repercussions of the evidence unravelled by the material. To expect scholars or historiographers to determine what best use they can make of the material presented by others is to narrow down the field of its utility. The results of our findings and the considerations that influenced our conclusions should prove helpful to other scholars and thus save their time and labour in treading the same ground over again. The requirements of historiographers should be our primary concern in our presentation.

The fulfilment of our voluntary obligations in the matter

of service to scholarship cannot be effected without preliminary exertion on our part. Such exertion involves the collection of data for understanding the inscription. The detailed examination and application of the various tests that we may carry out with all the preciseness and foresight at our command would help the exploration of the material to its highest capacity. Mere record of the results of our labour and analytical study is not likely to convince the scholars of their reliability and value. These results must, therefore, be accompanied by notes on the observations and considerations supporting them. However, to exceed the limitation placed by the subject-matter of the material itself is a digression to be avoided both in the interest of the material and the subject-matter of the digression. By such digression either the original matter or the digressed matter is thrown into the background. Such digressions are often due to the zeal displayed by the editors in extending the use of their articles to purposes other than those for which they were primarily designed. If, however, this zeal is directed towards the composition of an independent article, it would render a distinct service to scholarship.

The manner of the presentation of the actual text and translation with a view to make them useful to historiographers has already been discussed elsewhere. There are, however, certain points pertaining to both the introduction and the text, which require some notice here. There is a tendency among scholars to discuss in the introductions such matters which ought to accompany the texts in the form of notes or explanations. Notes, which form the critical apparatus for the text or translation, but having no direct connection with its evidence, should go with the text, as they prove very helpful for ready reference and thus ensure clarity of understanding. On the contrary, their inclusion in the introductions renders them liable to neglect, and consequently they lose their corrective value. The text and explanatory notes, when read together, facilitates clear understanding of the text, and the labour otherwise involved in revising the impression gathered by the first reading of the text is saved. Introductions are

sometimes full of details which divert the attention of the reader from the main subject to matters of subsidiary importance. Similarly, the identification of persons and places, except in disputable cases, should accompany the text. Such arrangement results in increased clarity and utility of the text.

In journalism, two main points are generally emphasized : (a) the whole theme of an article should be introduced in the first one or two sentences of the article, and (b) the climax should be reserved for the closing paragraph, care being taken to see that gradual interest is maintained throughout the article. Perhaps both these points are worth adopting in articles introducing inscriptional records. Any defined arrangement of the nature indicated above must offer greater utility and convenience to the reader especially because these introductions are generally used for 'reference' purposes. The want of method and uniform system in the treatment of historical material causes much waste of time and labour.

For a correct appreciation of the inscription, the scholars expect from the editor's introduction all available history of the inscription together with the story reconstructed on the strength of the inscriptional text and the information gathered on the spot. Thus the history of the inscription necessarily begins with its location, and the more detailed is the description of the location and the locality, the brighter is the perspective obtained, offering a very sound foundation for such a history. The accurate time sense of the researcher prepares a distinct background for visualizing the contemporary conditions and environments. Once this vision is obtained, the story of the persons and their deeds mentioned in the inscription becomes perfectly intelligible. The plain story as directly told by the inscription contains nothing of a disputable nature, except perhaps the omissions and deficiencies of matter. If the story is precise in its details and factual, it leaves hardly any ground for dispute. The accuracy and details of the evidence recorded in an inscription simplify the reconstruction of history for which neither imagination nor sentiment are reliable guides.

To understand correctly the message of an inscription in its true spirit and substance, a serious and critical study of all relevant material with all its bearings is essential. Local history and tradition generally afford elaborate details and information, but they are not always as pure and simple as they appear to be. Every detail, therefore, needs to be critically examined before it is given credence and made use of. Whatever be its exact nature, it assists investigation one way or the other. A record of this groundwork of details with the comments of the editor as regards its critical value is of particular interest to scholars as it gives them a hypothetical basis for their study. Their own knowledge may further discover some new grounds either for the rejection or acceptance of the inscriptional evidence.

The local history and tradition generally lay stress on the local importance of the inscription. The local people take pride in that portion of an inscription which tickles their sense of honour. Their stories regarding the relics of buildings or other structures are at best reliable in so far as the names of persons and places connected with them are concerned. As these stories are carried forward from generation to generation with increased inflation, they become sometimes misleading and inconsistent. This defect needs to be remedied by further investigation in other sources. As these stories are often lacking in time sense and the motives behind the actions or deeds told in them are frequently imaginary, it is necessary to probe their truth with special care. If the deeds are of provincial or national importance, the element of exaggeration in these stories is tempered by the relative historical accounts recorded in histories that may be current. In spite of all possible mixing up of genealogical pedigrees, important names connected with some important incidents or regime is remembered. The text of the inscription, however, is always clear and definite, and hence it enables us to reconstruct and envisage the contemporary local history connected with the inscription.

The event described in the inscription is self-explanatory and its details possess scientific clarity. It is therefore, a direct

evidence of a conclusive nature. It may be incomplete in itself or imperfectly worded, but the direct message it gives conveys a true picture of the beliefs of contemporary persons and the local public. Unless, therefore, any portion of the inscriptional text is blurred or lost, the event recorded is plain enough and requires no further efforts either for its emendation or completion.

The most controvertible matter in an introduction is the attempt to fix the value and use of the direct inscriptional evidence and to determine its possible influences and repercussions on the evidence already recorded. We have already considered at some length the value and application of such evidence to historical reconstruction. We are now concerned with the treatment to be given to this subject in an introduction. The notes on disputable identification of persons, and on events affected by the inscriptional evidence deserve to be treated in detail. The facts of history that may be supported by the inscriptional evidence should be next dealt with and those disproved should follow them. A complete documentation is necessary for scientific accuracy. Special discussion is also necessary when an inscriptional record disproves the facts already established on the strength of a first-rate contemporary source.

The conclusion of the introduction should record the importance of the find and its contribution to the existing knowledge. Such assessment of the research value of the find will, of course, involve interpretation of history. This interpretation is a very wide subject necessitating a detailed treatment of its principles and particularly that of the exceptions. Fortunately, in the inscriptional records, we have rare occasions, if any, of applying the principles of interpretation to our conclusions, as these records proclaim blunt facts. The intentions underlying them are obvious and contain hardly anything sentimental or prejudicial.

## CONCLUSION

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In any kind of research, the early stages are particularly marked by highly specialized efforts and sound intellectual achievements. The actual results obtained from such efforts, however, are not always commensurate with the labour and intellect devoted to them. They ultimately prove to be poor in substance and are by their very nature imperfect. These defects are due to the lack of adequate experience and insufficient understanding. In the absence of proper experience and understanding, it is difficult to determine the requirements and conditions of the scientific presentation and ultimate use of the material discovered. Persistent effort and practical experience gained in course of time develop a stage in research at which a systematization of these efforts in the form of a definite process becomes a possibility. Historical research in India has ere long reached this stage, and a process for the sifting of material is overdue. Such systematization will not only make the presentation of new historical material easy and scientifically sound, but will necessitate the revision of the material already published in the early stages of research, and will also facilitate the coordination of scholarly efforts. Until this revision is complete, the use of all the available material will not be effective and complete. An early evolution of such a process is a desideratum.

A textual examination of the Arabic and Persian sources of history has already received the best attention of eminent scholars and linguists. The principles of textual criticism appear to have been determined to some extent, but I am not certain whether experts in linguistics have tackled the problem of names, titles and honorific terms. If this problem yet remains uninvestigated, scholars will do well to recognize its pressing need at the moment and undertake its investigation with the least possible delay. Both these problems, as I have

already pointed out, are outside the sphere of my study. My sole intention in this book is, therefore, to place before all concerned the viewpoint of historiographers not conversant with these languages; and if I have correctly and properly placed this viewpoint without any bias and with some degree of clarity and precision, I shall have rendered some service to the cause of our national history by indicating some salient points which may help the final shaping of the process, necessary for the presentation and use of historical material.

The next stage of historical research on which attention of scholars will be mainly concentrated is that of the application and interpretation of evidence. Whether Indian history has attained this stage or not is still a matter of dispute among scholars of the scientific bent of mind. Many of these scholars still hold that this stage has not been reached because even a broader sketch of our national history is yet incomplete and imperfect. It is hoped, however, that with the present wide awakening in this country with regard to the reconstruction of our national history, this stage will soon be reached and a technique for the application and interpretation of evidence will be devised. Once this is accomplished, the reconstruction of a true and reliable national history will not be a very distant objective.





PART II

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CHRONOLOGICAL TABLE  
OF THE INSCRIPTIONS RECORDED IN THE  
EPIGRAPHIA INDO-MOSLEMICA  
—1907 to 1938—

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No further justification for a chronological treatment is now necessary in this attempt to coordinate the historical material published in the *Epigraphia Indo-Moslemica* in view of its detailed consideration elsewhere in this book. If by way of explanation any further remarks are necessary, they are in the form of apology for my inability to adhere rigidly in the following Table to the principles enunciated in several chapters. The only excuse for this inability is my ignorance of the languages of the texts of the material.

I have aimed at providing all possible facilities to the readers for their arriving at a correct time sense, and in doing this only the clues found to exist in the translations of the texts of inscriptions have been relied upon without further scrutiny. Care has also been taken to narrow down the time-limits as far as possible in giving their correspondence in the Christian Era. Pillay's *Chronological Tables* and Modak's *Jantri* have been largely made use of in ascertaining this correspondence. Correspondence of days and dates, however, is regulated by the principles resolved upon in my discussion on the Muslim Eras<sup>1</sup>. Any mistakes that may have crept in the reading of these dates or any errors in the calculations of chronograms in the original texts have been left untouched. The dates as given in the translations have been accepted. Of course, in a critical examination of the texts, further discrepan-

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1. Vide pp. 30-39 ante

cies may be revealed, but this would require an expert examination of the texts by linguists

Being a student of history proper, I have no intention of going beyond the province of my study. My summaries of the inscriptional texts as presented in their translations by the learned scholars are restricted to the historical aspects of the material. The summaries are composed exclusively of words from the translations of the texts themselves without disturbing even their original grammatical construction. Particular care has been taken to avoid the introduction of words foreign to the original translation. Words necessary to complete the subject-matter grammatically or idiomatically have been inserted, but they are enclosed into brackets to distinguish them from the original text. As I have already pointed out, the transliteration system is not what it ought to be. My inability to improve the varied transliterations adopted by scholars has compelled me to retain them in my summaries. Owing to all these factors, over which I had no control, the Chronological Table is also characterized by all consequential disadvantages. It was, however, considered safer to follow the scholars implicitly in their respective conclusions, rather than introduce my own system of transliteration for texts which I could not determine with confident judgment and discretion.

In recording reference to the original material, both the location of the tablet and the page number of the publication have been given: the former by quoting the places and locations of the tablets and the latter with the year of the biennial issue of *Epigraphia Indo-Moslemica* concerned. The name of the contributor is indicated by his initials, a key to which is given in the List of Contributors (Appendix A).

The references made by the contributors to other works dealing with the inscriptions edited by them have also been included in the Table.

To facilitate the use of this Table, the summaries of inscriptions are numbered serially. Indexes of places and persons have also been added for easy reference.

TABLE OF INSCRIPTIONS  
RECORDED IN THE  
EPIGRAPHIA INDO-MOSLEMICA—1907-38<sup>1</sup>.

482 H ZI'LQĀ'DA (Satur 5th January to Sun 3rd February 1090 A.D.)—This well was built by Abū Jā'far Muhammad, son of Abdu'l Jabbār, son of Muhammad, native of Jurjān. —Ins. from Hund, preserved in the Peshawar Museum; p 1, 1921-2; MHQ —(No. 1).

✓ 587 H. (Tues 29th January 1191 to Fri 17th January 1192 A.D.)—This fort was conquered and this Jāmi' Masjid built by Amīr-ul-Umrā Aibeg. —Ins. in Quwwat ul Islām Mosque, Delhi, p 13, 1911-2, JH —(No. 2).

✓ 588 H (Satur 18th January 1192 to Mon 6th January 1193 A.D.)—(During the reign of) Muhammad Ibn Sām<sup>2</sup> —Ins in the enclosure of Shāh Ni'matu'llah Shahīd, Hansi, p 19, 1911-2, JH —(No 3)

✓ 592 H (Wednes 6th December 1195 to Satur 23rd November, 1196 A.D.)—This building was undertaken by the . . order of . . . Muhammad Ibn Sām. —Ins. in Quwwat ul Islām Mosque, Delhi, p 14, 1911-2, JH —(No. 4).

✓ 593 H. ZI'L-HIJJA 10 (Fri 24th October 1197 A.D.)—This mosque was ordered to be built by 'Ali Ibn Isfandiyār. —Ins on the doorway of the Tomb of Shāh Ni'matu'llah Shahīd, Hansi Fort; p 15, 1911-2; JH. —(No 5).

✓ 595 H JUMĀDI-II 21 (Tues 20th April 1199 A.D.)—Built —Ins on the central Mihrab of the Arhai dīn kā Jhōnpura Mosque, Ajmer, p. 15, 1911-2; JH. —(No. 6).

✓ 596 H. ZI'L-HIJJA (Tues 12th September to Wednes 11th October 1200 A.D.)—Under the supervision of Abū Bakr Ibn Ahmad . . Khālu al Harāwī (Herat) —Ins. in the Arhai dīn kā Jhōnpura Mosque, Ajmer; p. 15, 1911-2, JH —(No. 7).

1 In his letter No F-6-10-43—E of 26th July 1943, Mr John Sargent, M A, C I E, Joint Secretary to the Government of India, Department of Education, Health and Lands, Simla, has very kindly granted the necessary permission to use the material published in the "Epigraphia Indo-Moslemica—1907-38" for this Table.

2. Muhammad Ibn Sām of the Ghorid dynasty

607 H. RAMAJĀN (Wednes 16th February to Thurs 17th March 1211 A.D.)—This edifice was erected during the reign of Qutbu'l-haqq wa'd-Dīn Aibeg<sup>3</sup> . . —Ins. at the back of the pulpit of the Jāmi' Masjid, Palwal, Gurgan District, Punjab, pp. 2-3, 1911-2, MMS p. 20, *ibid*, JH —(No. 8)

✓ 608 H. JUMĀDĪ-I (Tues 11th October to Wednes 9th November 1211 A.D.)—This building was erected during the reign of Shams-u'd-dunyā . . . Abu'l-Ma'alī Iltutmish Al Qutbi<sup>4</sup> by the order of Amīr, the Commander in Chief Abu'l-Makārīm Sunqurtigin Sunqur —Ins. over the central Mihrāb of the 'Idgāh at Palwal, District Gurgan, Punjab, p. 3, 1911-2, MMS.—(No. 9).

✓ 620 H. (Sun 4th February 1223 to Tues 23rd January 1224 A.D.)—Enter in peace safely . . . Iltutmish as-Sultānī —Ins. on the entrance to the Jāmi' Masjid, Budaun, p. 22, 1911-2; JH —(No. 10)

✓ 622 H. ZIL-QĀ'DA I (Tues 4th November 1225 A.D.)—The tomb of the veiled respectable lady was finished —Ins. in the enclosure of the Chār Minār, Hansi; p. 22, 1911-2, JH —(No. 11)

✓ 623 H. RABĪ'II Middle (10 to 20) (Fri 10th to Mon 20th April 1226 A.D.)—This is the mosque built by . . . Ahmad Ibn Muhammad Usmandī . . . —Ins. in the mosque of Bū 'Alī Bakhsh, Hansi, p. 22, 1911-2, JH —(No. 12).

✓ 627 H. (Tues : 20th November 1229 to Fri 8th November 1230 A.D.)—Iltutmish, the Sultān . . . Iftikhar-ul-Umarā . . . Farrukh the Sultānī —Ins. in Sayyid Wārā Mosque, Bilgrām; p. 23, 1911-2; JH. —(No. 13).

✓ 629 H. (Wednes 29th October 1231 to Sun 17th October 1232 A.D.)—This building was ordered to be erected by Iltutmish, as-Sultān a mausoleum for the king . . . Abu'l Faṭh Mahmud<sup>4a</sup> . . . —Ins. on the gateway of the Tomb of Sultān Ghāri, Malikpur, p. 24, 1911-2; JH —(No. 14)

✓ (630 to 633 H. . 1232 to 1235 A.D.)—The construction of this well was renewed in the days of Iltutmish, as-Sultānī

3. Qutb'u-d-Dīn Aibeg ascended the throne of Delhi in 602 H. (1205 A.D.), died in 607 H. (1210 A.D.).

4. Shamsu'd-Dīn Iltutmish ascended the throne of Delhi in 607 H. (1210 A.D.); died 633 H. (1235 A.D.)

4a. Abu'l Faṭh Mahmud was the eldest son of Iltutmish, died in 626 H. (1228-29 A.D.).

during the turn of the governorship of the late Malik Qutluḡ Khān Aibeg, in the months of the year six hundred and odd and thirty —Ins. in the Calcutta Museum, p. 25, 1911-2; JH (Also p. 45, Vol. XI, A. S. J. by Cunningham, p. 72, P. A. S. B., 1874 by Blochmann.) —(No. 15).

✓ (607 to 633 H. 1210 to 1236 A.D.) —The completion of this building was ordered by the King İltutmish, al-Qutbī — Ins. over the doorway, Second Floor, Qutb Minār, Delhi, p. 26, 1911-2, JH —(No. 16).

✓ (607 to 633 H. 1210 to 1236 A.D.) —İltutmish, the Sultān —Ins. on a Mihrāb originally in Okhla, now in the Delhi Museum; p. 29, 1911-2, JH. —(No. 17)

✓ (607 to 633 H. 1210 to 1236 A.D.) —İltutmish, as-Sultānī —Ins. on the lower belt, Northern Minaret, Arhai dīn kā Jhōnpura, Ajmer, p. 29, 1911-2, JH. —(No. 18)

✓ (607 to 633 H.) RABĪ' II 20 (1210 to 1236 A.D.) —This building was ordered by İltutmish, as-Sultānī, —Ins. on the central arch, Arhai dīn kā Jhōnpura, Ajmer, p. 30, 1911-2, JH. —(No. 19).

✓ 633 H. RAJAB Middle Monday (13 or 20) (23rd or 30th March 1236 A.D.) —This is the grave of Shaiḡh Arjun of Damo and Akhsi. He died on Monday in the middle of the silent month of God in the year 633. —Ins. on the Tomb of Bābā Arjun Shāh, Petlād, Baroda State, p. 16, 1915-6, GY —(No. 20)

638 H. RAJAB 4 (Saturday 19th January 1241 A.D.) —Muhammad bin 'Alī bin 'Uthman entitled Nizāmu'd-Dīn demise occurred on the 4th of Rajab in 638 —Ins. on a Tomb, Hansi, p. 16, 1913-4, GY —(No. 21)

✓ 640 H. MUHARRAM (Tuesday 1st to Wednesday 30th July 1242 A.D.) —Mubārak, the Treasurer, ordered to erect this building during the reign of Tughril. —Ins. on the Bari Dargāh, Bīhar; p. 17, 1913-4, GY —(No. 22).

✓ 643 H. SHAWWĀL Middle (10 to 20) (Wednesday 28th February to Saturday 10th March 1246 A.D.) —In the reign of Mas'ūd Shāh,<sup>7</sup> Malik Sunqur-i-Sūfī, as-Sultānī ordered the erection of this building. —Ins. in a mosque at Hansi, p. 18, 1913-4, GY (Also, p. 136, Vol. II, Epigraphia Indica by Dr. Paul Horn) —(No. 23).

5 Mubārak Al-Khāzīn.

6 'Izzu'd-Dīn Tughril Tughān Khān.

7 'Alā'u-d-Dīn Mas'ūd

✓ 643 H ZIL-HIJJA 9 Friday (27th April 1246 A.D.)—This is the tomb of . Sadr, the great Shaiikh, Salāhu'd-Dīn Abu'l-Mahāmud al-Husain b. Muhammad al-Hasan b. Muhammad b. al-Husain Abū-Bakr 'Alī az-Zakarī al-Balkhī . He lived ninety-eight years and died on Friday, the 9th of Zil-hijja . in 643 —Ins. on the Tomb of Shaiikh Salāhu'd-Dīn, Kaithal, Punjab, p. 19, 1913-4; GY. —(No. 24)

✓ 647 H. MUHARRAM 1 (Fri 16th April 1249 A.D.)—Ilutmish, as-Sultān, gave orders to build this mosque, and it was renovated during the reign of Mahmūd Shāh bin as-Sultān during the governorship of Malik Mas'ūd Shāh —Ins. in a mosque at Gangarampur, Malda, p. 22, 1913-4, GY (Also Vol XV, Reports of the Archæological Survey of India by Cunningham.) —(No. 25)

✓ 652 H. RAJAB 10 (Wednes 26th August 1254 A.D.)—This building (was erected) . during the reign of Mahmud b as-Sultān . . by order of . . Balban ash-Shamsi during his government —Ins on the Koil Minaret, Aligarh, p. 23, 1913-4, GY —(No. 26)

✓ (644 to 664 H. 1246 to 1266 A.D.)—Abu'l (Faṭh) Mahmūd,<sup>9</sup> the son of . Ilutmish, the Sultān Nāsrū'd-dunyā —Ins. on an 'Idgāh, Hansi, p. 28, 1911-2, JH —(No. 27)

✓ 665 H (Satur. 2nd October 1266 to Wednes. 21st September 1267 A.D.)—Tatār Khān<sup>10</sup> . to build the tomb (during . the year 665) of Sultān Shāh . (Died) on the night of Sunday, the 18th of Jumada I, 663<sup>11</sup> (?)—Ins in Barahdāri, Bihar, p. 25, 1913-4; GY. (Also, p. 247, Vol XLII, J A S. B by Blochmann.)—(No. 28).

✓ 665 H. (Satur. 2nd October 1266 to Wednes. 21st September 1267 A.D.)—The founder of this mosque Sultān Ghiyāthu'd-dunyā<sup>12</sup> wa'd-Dīn —Ins. in the Jāmī' Masjid, Jalāli, Aligarh; p. 26, 1913-4, GY (Also, p. 571 of Statistical, Descriptive and Historical Account of the North Western Provinces by Mr. E T Atkinson and Zafar Hasan's Note in the Annual Report, Part II,

8. Sultān Nāsrū'd-Dīn Mahmūd Shāh Jalālu'd-Dīn Mas'ūd Janī

9. Mahmūd Nāsrū'd-Dīn ruled from 644 to 664 H (1246 to 1266 A.D.)

10. Muhammad Arsalan Tatār Khān, son of Arsalan Khān Sanjar.

11. Sunday, 18 Jumādi'-I, 663 H. = 8th March 1265 A.D.

12. Ghiyāth'd-Dīn Balban.

1914-15 of the Director General of Archaeological Survey of India.)  
—(No 29).

✓ 669 H. RAMAJĀN 1 (Monday 13th April 1271 A.D.)—The clearance of the well . . . built one hundred and fifty years ago, and . . . during the régime of Muhammad Hājī was choked and filled up with stones . . . commenced on the 1st of . . . Ramajān in . . . 669 . . . and was completed by the end of the same month. During the reign of Ghiyāthu'd-Dunyā wa'd-Dīn . . . and during the régime of . . . Nuṣrat Khān, the fief-holder of Bayana, through . . . Ibrāhīm Abū Bakr Naushīrwān —Ins. in a well at Kamān, Bharatpur State, p 6, 1937-8; GY —(No. 30).

○ 674 H RAMAJĀN 10 (Thurs. 27th February 1276 A.D.)—This mosque was built in the time of the government of Ghiyāthu'd-Dunyā wa'd-Dīn . . . Balban, the Sultān, by Muhammad b. Aibek Shamsī Ajamī . . . —Ins. in the Jāmī' Masjid at Farrūkh Nagar, Gurgan District, p 27, 1913-4; GY. (Also, the Journal of the Punjab Historical Society, Vol IV, No. 2, pp 112-16)—(No. 31)

✓ 676 H. RAJAB 12 (Thurs 9th December 1277 A.D.)—During the government of Balban, the Sultān . . . Qerābek b. Aibek, the feudatory of Sonapat, renewed this building . . . —Ins. in the mosque attached to the Tomb of Imām Nasīr, Sonapat, Punjab, p 28, 1913-4, GY (Also, p. 138, Vol. II, Epigraphia Indica, by Blochmann, and p. 94, P. A. S. B., 1873, by Dr. Paul Horn)—(No. 32)

✓ (680 H RABĪ' II 25) Vikram Sam 1337 Shrāvan Vadya 13 Wednesday (13th August 1281 A.D.) (*Sanskrit*)—This land of Hirayānaka was first ruled by the Tomarās (Tunvārs), then by the Chauhānās; now it is governed by Śaka (Moslem) Princes . . . In the beginning Shahābu'd-Dīn (became king), after him Qutbu'd-Dīn the guardian of the earth, (then) was Shamsu'd-Dīn (and then) Fīroz Shāh, Hereafter (came) Jalālu'd-Dīn, then was born prince Mu'izzu'd-Dīn, (then) the illustrious 'Alāu'd-Dīn the excellent king, (and then) Nasīru'd-Dīn, . . . Amīr Ghiyāsu'd-Dīn reigns as . . . king

When he sets out on the conquest of the world, the Gaudās (Bengalis) forsake their boasting, the Andhrās take to their caves out of fear, the Keralās forsake their sports, the Karnātās also take refuge in their glens, the Mahārāshtrās vanish, the Gurjarās lose their strength, and the Lātās become like Kurātās . . . In the town of Delhi, renowned under the name of Yoginipurā there lived a righteous and wealthy citizen(?) of the name of Uddhāra Uchhapurī (Uch)

In that town lived his father Haripāla, his father was Yasorāja, Dullahāra was his father, and Kipu was his father. Thus is his

paternal pedigree, Uddhāra's mother was Chandī, Prithu's daughter, the father of Prithu was Harischandra. His father was Utsāhana, the son of Sahadev, and he was the son of Tola. The father of Tola was Vyagrahāra, the son of Simha and grandson of Gaura. He had three wives. Jajālā the eldest spouse with Rājasri Ratnadevi. Her (Jajālā's) son was Harirāja and his two younger brothers, Sthirarāja and Jaitra appear together with their sister Virādā (Rājasri) had daughter Dhanavati and afterwards two sons Gunarāja and Bhupati. Ratnadevi had . Haradeva known as Nātha and a daughter. Another son Uttamarāja and a daughter Śādali. Here to the east of the village Palamba (Palam) and to the west of Kusumbhapurā that wise man made a well. This eulogy was made by Pandit Yogisvara on the well of Uddhāra. In this year of Vikramāditya 1337, the month of Shrivāna, the 13th day of the dark fortnight on Wednesday.

(Hindi).—In the kingdom of Sultan Ghiyāsu'd-Dīn is the country of Hariyāna. Five coss from Delhi, Palam comes in the way. In Jeth on Saturday —Sanskrit and Hindi Ins's in a well in Palam, Delhi, pp. 43-5, 1913-4; GY. (Also, pp 73-81 (last chapter), *Asāru-s-Sanādīd*, Cawnpore, 1904, by Syed Ahmed, pp. 136-8, *Chronicles of the Pathan Kings of Delhi*, London, 1871, pp. 104-10, Vol. XLIII (1874) Part I, J A S B, by Rajendra Lal Mitra, pp. 18-28, *Catalogue of the Delhi Museum of Archaeology*.)—(No. 33).

680 H. RAMAJĀN 20 (Fri. 2nd January 1282 A.D.)—Balban the king —Ins in Barawāla, Hissar, p. 46, 1913-4; GY —(No. 34).

✓ 682 H. RAB'Ī-I Middle (10 to 20) (Mon. 4th to Thurs. 14th October 1283 A.D.)—The building was erected during the time of Ghiyāthu'd-dunyā. Balban, the Sultān during the governorship of . Bekturs as-Sultānī —Ins. in the Jāmī' Masjid, Garh Muktesar, p. 29, 1913-4, GY (Also, p. 136, *Chronicles* by Thomas.) —(No. 35).

✓ 683 H. RAJAB 10 (Fri. 22nd September 1284 A.D.)—Ghiyāthu'd-dunyā the Amīr, the Commander-in-Chief—gave order for the erection of this building —Ins in the mosque attached to the Khanqāh of Shāh Wilāyat, Manglaur (Saharānpur), p. 30, 1913-4; GY. (Also, pp 2-4, P A S B, 1891, by C J Lyall.)—(No. 36).

“683 H. RAMAJĀN 1 (Sat. 11th November 1284 A.D.)—Yatgīn, the founder of this building. —Ins. on the mosque attached to the Tomb of Shāikh Ahmad Khandān, Badaun; p. 31, 1913-4; GY. (Also, p. 63 Khazu-t-Tarikh of Muḥammad Raziu'd-Dīn.)—(No. 37).



684 H. SHAWWĀL 17 (Sun 16th December 1285 A.D.)—The . . mosque . . was built in the reign of Balban, the Sultān, during the government of Qutluḡ Sultānī Ghiyāthī —Ins. in a mosque at Sakit, Etah, U.P., p 32, 1913-4; GY. (Also, pp. 102-4, P. A S B. by Blochmann) —(No 38).

686 H. RAMAJĀN 1 (Fri 10th October 1287 A.D.)—The erection of this building was ordered, during the rule of . . Kaikubād, the Sultān by Bal'anbar as-Sultānī —Ins in the Saddo Masjid, Amroha; p 33, 1913-4; GY —(No. 39)

687 H. MUHARRAM (Fri 6th February to Satur. 6th March 1288 A.D.)—During the governorship of . . Bahlol b. . Aibek Alānī —Ins in the Mosque of Bū-'Alī Bakḡshī, Hansi, p. 34, 1913-4, GY (Also, p 432, Vol II, Epigraphia Indica by Dr Paul Horn) —(No 40).

688 H. RABĪ'-I 1 (Fri 25th March 1289 A.D.)—The mosque was ordered to be built during the reign of Kaikubād the Sultān, by Tājū'd-Daulāh wa'd-Dīn Maḡmūd b. Kḡalji Arsalan —Ins. in a mosque at Barwāla, Hissār; p. 34, 1913-4, GY. (Also, p. 70, Rodger's List, and p 158, Vol. II, Epigraphia Indica.) —(No 41).

(About 688 H. 1289 A.D.)—The erection of the Jāmi' Masjid was ordered by the Amīr, the Commander-in-Chief Tājū'd-Daulāh wa'd-Dīn Mīr-i-Mīrān Sālārī . —Ins. from an old mosque now in the Tomb of Shāh Ni'mātullāh Shabīd, Fort of Hansi, p. 35, 1913-4, GY —(No. 42).

697 H. MUHARRAM 1 Saturday (19th October 1297 A.D.)—In the reign of Kaikā'ūs Shāh . and during the administration of Firōz Aṭıḡīn as-Sultānī . Ulugh Kḡhān . . was directed to build this mosque . —Ins. found at Lakhisarai, Monghyr, p 11, 1917-8; GY. (Also Vol XLII (1873), J. A. S. B. by Blochmann.) —(No 43).

697 H. MUHARRAM 1 Saturday (19th October 1297 A.D.)—This mosque was constructed during the reign of Kaikā'ūs Shāh, son of Mahmud, son of the Sultān by the order . . of Zafar Kḡhān Bahrām Aṭıḡīn as-Sultānī under the supervision of Salāh Jiwand of Multān . —Ins. fixed into the wall of Mulla 'Atā's Tomb at Devikot, District Dinajpur, p. 13, 1917-8, GY. (Also, p. 51, Historical Description of Dinajpur by Buchanan, p 149, Chronicles of the Pathan Kings by Thomas; and pp. 102-4, Vol. XLI, J. A. S. B.) —(No 44).

(About 697 H. 1297-98 A.D.)—During the reign of Sulṭān 'Alāi-Dunyā wa'd-Dīn Shāh Sikandar-i-Thānī, the ruler of Gujarāt, opened at the mosque of Ulugh Khān Ins. in Muttra, p. 60, 1937-8; ZH —(No. 45).

698 H. (Thurs : 9th October 1298 to Sun : 27th September 1299 A.D.)—In the reign of Kaikā'ūs, Zafar Khān (the school was built) —Ins. in Zafar Khān's Mosque at Tribeni, Hoogly District, pp. 14-5, 1917-8, GY —(No. 46).

700 H. JUMĀDĪ-I 1 Friday (13th January 1301 A.D.)—This fort with pillars was built by the order of Muhammad Shāh, the Sulṭān —Ins. on a tablet now in the Jāmi' Masjid, Sahiswan, Budaun; p. 17, 1917-8; GY —(No. 47).

702 H. RABĪ'-I 12 (Sun : 4th November 1302 A.D.)—Jalālu'l-haqq wa'd-Dīn 'Alī bin 'Ayam of Sumaisāt, may his grave —Ins. in Jalālu'd-Dīn 'Alī's Tomb, Bangarmau, Unao District; p. 18, 1917-8, GY. —(No. 48).

703 H. RABĪ'-II 2 Thursday (14th November 1303 A.D.)—In the reign of Muhammad Shāh (he) built this gate. —Ins. on the Barsi Gate, Hansi, p. 19, 1917-8; GY. (Also, p. 122, P. A S B, 1877) —(No. 49).

[A similar inscription exists on the old Hissārī Gate of Hansi, but has no date.]

✓ 705 H. MUHARRAM I (Sat. : 24th July 1305 A.D.)—In the reign of Muhammad Shāh by the humblest servant ... 'Abdu'l-Malik bin Abū Bakr, al-Bukharī, entitled Mughithu'd-Dīn —Ins. on the Qazi's mosque at Bayana; p. 20, 1917-8; GY (Also, p. 76, Vol. XX, Cunningham's Reports.) —(No. 50).

✓ 707 H. RABĪ'-I Middle (10 to 20) (Sat. : 9th to Tues : 19th September 1306 A.D.)—Son of Dād Bek in the province of Budaun —Ins. in the Jāmi' Masjid at Atāpur, Badaun, p. 21, 1917-8; GY. (Also, p. 112, Vol. XLI, J A. S. B) —(No. 51).

✓ 708 H. RAMAJĀN 1 (Wednes : 12th February 1309 A.D.)—By the grace of Muhammad Shāh, the Sulṭān ... this mosque was built —Ins. on the Dīnī Masjid at Rohtak; p. 22, 1917-8; GY (Also, p. 436, Vol. II, Epigraphia Indica by Dr. Paul Horn.) —(No. 52).

✓ 709 H. (Wednes. 11th June 1309 to Sun : 30th May 1310 A.D.)—This additional building was constructed during the reign of Firōz Shāh, the Sulṭān and during the governorship of ..

Hātīm Khān, son of the Sultān (Fīrōz Shāh) . by the . servant Muhammad Hasan Bektruri —Ins. from Hātīm's palace, now in Bihar ; p. 22, 1917-8, GY. (Also, p. 249, Vol. XLII, J. A. S. B. by Blochmann.) —(No. 53)

✓ 710 H. SHAWWĀL 15 (Sun . 7th March 1311 A.D.)—This edifice and fountain were (erected) during the kingship of . Muhammad Shāh, the Sultān —Ins's on the 'Alā'ī Darwāzā at Maihraulī (Qutb), Delhi, pp. 25-6, 1917-8, GY. Also, Athāru-ṣ-Ṣanadid by Sir Sayed Ahmad Khan, and Archaeology of Delhi by Carr Stephen ) —(No. 54)

✓ 710 H. SHAWWĀL 15 (Sun . 7th March 1311 A.D.)—Muhammad Shāh, the Sultān built this mosque —Ins on the right pier of a mosque at Maihraulī (Qutb), Delhi ; pp. 27-8, 1917-8 ; GY. (Also, Athāru-ṣ-Ṣanadid by Sir Sayed Ahmed Khan ; and Archaeology of Delhi by Carr Stephen ) —(No. 55).

✓ 710 H. SHAWWĀL 15 (Sun . 7th March 1311 A.D.)—Muhammad Shāh built this Sunnat-u-Jama'at . . —Ins's on the pier of a mosque at Maihraulī (Qutb), Delhi, pp. 29-30, 1917-8, GY. (Also, Athāru-ṣ-Ṣanadid by Sir Sayed Ahmad Khan, and Archaeology of Delhi by Carr Stephen ) —(No. 56).

711 H. RAMAJĀN Middle (10 to 20) (Thurs 20th to Sun 30th January 1312 A.D.)—This . was built in the reign of Muhammad Shāh, the Sultān, during the administration of Kāfūr, —Ins. in the 'Idgāh at Rāpri, Manipuri District, p. 30, 1917-8, GY (Also, P. A. S. B., August 1873, A. S. R., Vol. IV, and N. W. P. Gazetteer, Vol. IV, 1876 ) —(No. 57)

✓ 713 H. MUHARRAM 1 (Sat. 28th April 1313 A.D.)—This school Dāru'l-Khairāt . was built during the reign of . Fīrōz Shāh, the Sultān by the order of Shihāb-u'l-Haqq wa'd-Dīn Khān-i-Jahān Zafar Khān —Ins in Zafar Khān's Tomb at Tribeni, Hoogly District ; p. 34, 1917-8, GY (Also, pp. 287-8, Vol. XXXIX, 1873, J. A. S. B. by Blochmann) —(No. 58).

✓ 713 H. RAMAJĀN (Wednes 26th December 1313 to Fri 18th January 1314 A.D.)—The building of this mosque was completed during the reign of Sultān 'Alāu'd-dunyā wa'd-Dīn and the administration of . Alp Khān, and the governorship of Ikhtiyāru'd-Dīn . through . efforts of . Badru'd-Dīn Dīnār . —Ins in the shrine of Arjun Shāh at Petlād, Baroda State ; p. 33, 1917-8, GY. —(No. 59).

✓ 713 H. SHAWWĀL 12 Wednesday (30th January 1314 A.D.)—The mosque was completed during the reign of . Muḥammad Shāh, the Sultān . —Ins. in the Ambīya Wālī Mosque, Fatepur Sikrī, p. 32, 1917-8, GY —(No. 60)

✓ 713 H (Sat. 28th April 1313 to Tues. 16th April 1314 A.D.) —The whole of it was built —Ins. on Shāh Wilāyat's Tomb at Hansi; p. 31, 1917-8, GY (Also, p. 432, Vol. II, Epigraphia Indica, p. 69, Roger's List) —(No. 61).

✓ 715 H. RAJAB 1 (Wednes. 1st October 1315 A.D.)—This mosque was built in the reign of Fīrōz Shāh, the Sultān, and during the administration of Hāfīm Khān by . Bahrām, son of Hajī —Ins. from the Chhota Daigāh in Bihar, now in the Indian Museum, Calcutta, p. 35, 1917-8; GY. (Also, p. 250, Vol. XLII, J. A. S. B., p. 291, Vol. II, Epigraphia Indica) —(No. 62).

✓ 715 H. ZIL-QĀDA 1 (Tues. 27th January 1316 A.D.)—This mosque was completed in the town of Naltawar during the reign of Muḥammad Shāh, the Sultān by the efforts of Bakhtiyār Khān —Ins. in a mosque at Rakkasgi,<sup>13</sup> Bijapur District, p. 17, 1927-8; GY —(No. 63).

✓ 716 H. JUMĀDĪ-II 17 Tuesday (7th September 1316 A.D.)—This is the grave of the great Amīr Ikhtiyārū'd-Daulāh wa'd-Dīn, Bakī Bek in the city of Khambāyat. He died in the night of Tuesday the 17th of Jumādā II, 716 —Ins. on Ikhtiyārū'd-Daulāh's Tomb, Cambay, p. 38, 1917-8, GY (Also, p. 319, Revised List of Antiquarian Remains in the Bombay Presidency) —(No. 64)

716 H. (Fri. 26th March 1316 to Tues. 15th March 1317 A.D.) —The king 'Alāi-Dunyā-o-Dīn ('Alāu'd-Dīn) laid the foundation. Mubārak Shāh dedicated them surely —Ins. in the Provincial Museum, Lucknow, p. 39, 1937-8, GY —(No. 65).

718 H. MUHARRAM 5 (Thurs. 9th March 1318 A.D.)—The building of this shrine Malik Tājū'd-Daulāh wa'd-Dīn 'Maḥmūd . of this place is (by) servant, Nuṣrat Bek, son of . Maḥmūd . Muhammad Ḥusain of the Court of Sultān Shamsu'd-Dīn Iltutmish. —Ins. in a mosque at Jalor Fort, Jodhpur State; pp. 49-50, 1935-6, GY —(No. 66).

718 H. (Sun. 5th March 1318 to Thurs. 21st February 1319 A.D.)—Mubārak Shāh, the Sultān, son of Sultān by the servant

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13. Rakkasgi, the famous village of the Takkot battle: 13 miles northeast of Muddebihal, Bijapur District.

Kāfūr — Ins. from Jhālar Bāoli at Bayana , p. 39, 1917-8 ;  
GY —(No. 67).

718 H (Sun 5th March 1318 to Thurs 21st February 1319 A.D.)—The servant of Court, Kāfūr ordered, hence this reservoir . —Ins. from Jhālor Bāoli at Bayana , p. 40, 1917-8 ;  
GY —(No. 68).

719 H MUḤARRAM 1st decade (Fri 22nd to Thurs 28th February 1319 A.D.)—In the reign of Mubārak Shāh, the Sultān Ambar, one of the chief ushers of Khusrāu Khān, built this mosque ... —Ins in the Tomb of poet (Mir Ḥasan, Khuldabad, Aurangabad District , p. 41, 1917-8 , GY. —(No. 69)

720 H (Tues 12th February 1320 to Fri 30th January 1321 A.D.)—Kāfūr Sultānī, ordered the construction . in the reign of Mubārak Shāh, the Sultān . —Ins in the Ukhā Masjid, Bayana ; p. 42, 1917-8 ; GY —(No. 70).

721 H. MUḤARRAM 1 (Satur 31st January 1321 A.D.)—During the reign of Ghiyāthu'd-Dunyā wa'd-Dīn Abū'l Muẓaffar Tughluq Shāh, the Sultān Ikhtiyāru'd-Daulāh wa'd-Dīn . Afghan . This was recorded —Ins in Asrawa Khurd near Allahabad , p 7, 1937-8 ; GY. —(No 71).

721 H ZIL-QĀ'DA 21 Saturday (12th December 1321 A.D.)—This is the tomb of Abū Bakr, son of 'Uṭhmān, lance-maker of Mecca . He died on Saturday 21st of Zu'l-Qada, 721 . —Ins. on a tomb stone in the graveyard known as Tabi-Tabin, Rander , p. 37, 1933-4-Sup , MN. —(No. 72)

721 H. (Satur 31st January 1321 to Tues 19th January 1322 A.D.)—During the reign of the Sultān . Ghiyāthu'd-Dunyā wa'd-Dīn . (Tughluq Shāh) Dawlat Shāh Muhammad Būtmārī —Ins on the gateway of the Jāmi' Masjid, Broach ; p 25, 1933-4-Sup , MN. —(No 73).

722 H. (Wednes . 20th January 1322 to Sun 9th January 1323 A.D.)—(During the reign of) Sultān Ghiyāthu'd-Dunyā . Tughluq Shāh, the Sultān Dawlat Shāh Muhammad Būtmārī the building was erected by Fakhr'u'd-Dīn —Ins. in the Ghaznavi Masjid, Broach , p 26, 1933-4-Sup. , MN —(No. 74)

723 H. RAJAB (Wednes 6th July to Thurs : 4th August 1323 A.D.)—The building of . mosque . in . Kalyānī . during the reign of Tughluq Shāh, the Sultān the great Qutluḡ during the administration of Ikhtiyāru'd-Dīn, Shāhīn

Sultānī . —Ins on the wall of Hazarat Yā'qub's Dargāh, Kalyani ;  
p. 2, 1935-6 , GY. —(No 75).

723 H ZI'L-HIJJA 20 Tuesday Vikiām Sam . 1380 Pausa  
Vadya 7 (20th December 1323 A.D.)—(*Persian*) . —The construction  
of this well was completed in the vicinity of the tomb of Shakh-  
u'l Mashakh (Arjun Shāh) grave The builder Hājī Is-  
mā'il 'Uthmān of Shirāz dedicated this . and twenty kubbās  
of land in the town of Petlāwādr, the fief of Sayyid'l-Umarā Badru'd-  
Dīn Abū Bakr, the chief of the mountain are granted for the  
maintenance of the well . .

(*Sanskrit*) .—On the day, in the reign of Griyāthu'l-Dīn  
by the order of the Diwān at Anahilapattana under the dis-  
pensation of Badru'd-Dīn Abū Bakr Ahmad Amīr-i-Koh, agent  
in the circle of Petilāpadra, in the proximity of Arjun Ghorī, (at)  
Petilā . . by Ismū'il 'Uthmān Shirāzī, an inhabitant of Skambhatīr-  
tha (Khambāyat) were given 20 kubbās of land . repaired well  
... Thakkurrās should protect Ins's in the Tomb of Bābā Arjun  
Shāh, Petlād, Baroda District , pp. 17-8, 1915-6 , GY. —(No. 76).

724 H. RAMAJĀN 20 (Mon 10th September 1324 A.D.)—  
During the reign of Tughluq Shāh, the Sultān and during  
the prosperity of . Ulugh Khān . . Sālār 'Ulwī built this  
mosque —Ins. in a mosque at Rajahmundry , p. 14, 1923-4 ,  
GY —(No 77)

725 H (Tues 18th December 1324 to Satur : 7th December  
1325 A.D.)—This . mosque was built in the reign of Muham-  
mad Shāh, son of Tughluq Shāh, the Sultān . . at the order of the  
great Malik . Shamsu'd-Dawlāh wa'd-Dīn . successor of Zahir  
al-'Alawī —Ins. in the Jāmi' Masjid at Khanapur, District  
Satara , p 47, 1933-4-Sup , MN. —(No. 78).

726 H. RAB'Ī-I 25 (Mon 31st March 1326 A.D.)—The con-  
struction . . was completed during the reign of the Pādshāh  
Muhammad, son of Tughluq Shāh, the Sultān from the  
personal property of Maliku'sh Sharq Fakhru'd-Dawlāh wa'd-Dīn  
Dawlat Shāh Muhammad Būtmārī . under the supervision of  
Tājū'd-Dīn Muhammad Bahā'u'l-Mulk —Ins. in an 'Idgāh,  
Broach ; p. 27, 1933-4-Sup ; MN —(No 79).

734 H. MUHARRAM 5 (Thurs : 16th September 1333 A.D.)—  
This mosque was built during the reign of . Muhammad bin  
Tughluq Shāh, the Sultān . The founder of this is . Burhān  
Tihār Safīrī —Ins. on the Akhand Darwaza, Kalyani , pp. 3-4,  
1935-6 , GY. —(No. 80).

736 H. JUMĀDĪ-II 14 Friday<sup>14</sup> (29th September 1336 A.D. Monday?)—This Jāmī' Masjid was built during the reign of Muhammad, son of Luṭf Shāh (Tughluq Shāh?) .. in the time of the chief of the Shaikhs, Fakhrū'l-Haqq wa'd-Dīn Abū Bakr Muhammad Mas'adāh, Amīr of Arabs Ins in the Mirzā Sāmī ki Masjid, Surat, p. 37, 1933-4-Sup., MN —(No 81)

738 H ZI'L-HIJJA 1 (Satur 20th June 1338 A.D.)—In the reign of Tughluq Shāh, the Sultān the great Khān . laid the foundation of a fort at Ustādabād —Ins found behind Arba' Masjid at Gogi, Gulbarga District, pp 6-7, 1931-2; GY —(No 82)

744 H (Mon 26th May 1343 to Fri 14th May 1344 A.D.)—Muhammad Tughluq Shāh, the Sultān he did not bring any country under his control but he imposed the Jizya on the people Malik Saifu'd-Daulāh, the generous fief holder —Ins in the Qandhar Fort., Nanded District, p 21, 1919-20; GY.—(No 83).

754 H. (Wednes. 6th February 1353 to Satur: 25th January 1354 A.D.)—This masjid was built in the reign of Bahman Shāh by a darvish . Saifu'd-Daulāh Shāh Zakariya .. —Ins in the fort of Gulbarga, Nizam's State, p 1, 1907-8. TWH. —(No 84)

765 H. (Tues. 10th October 1363 to Fri: 28th September 1364 A.D.)—May the sanctuary remain in this dome, which has been founded by 'Atā dome was completed . Sacred shrine of Moulānā 'Atā by order of Sikandar Shāh, son of Ilyās Shāh, the Sultān The king Sikandar Shāh Done by Ghīyāth —Ins in the Dargāh of 'Atā Shāh at Devikot, Dinājpur District, pp 10-1, 1929-30, GY (Also, p 102-5, Vol XLI, J A S B, 1872, by Blochmann) —(No. 85).

769 H. MUHARRAM 4 (Wednes 1st September 1367 A.D.)—Rafi', the son of Shāms, the son of Mansūr, of Qazvin built this mosque in the reign of Muhammad Shāh, the Sultān —Ins in the Fort of Gulbarga, Nizam's State, p 2, 1907-8, TWH —(No. 86).

770 H. (Wednes. 16th August 1368 to Satur 4th August 1369 A.D.)—This Manāra was injured by lightning in the months of the year 770 By the divine grace of Firōz Sultānī .. built this place up with great care —Ins. in the Quṭb Minār, Delhi, p. 32, 1911-2, JH. —(No 87)

14 Friday coincides with either 14 Rabī'-II 736 H (1st December 1335 A.D) or 14 Jumādī-II 735 H (10th February 1335 A.D).

778 H. (Wednes. 21st May 1376 to Satur. 9th May 1377 A.D.)  
 —The fort of Bhinkār in the reign of Muhammad Baiḥman  
Shāh . was constructed by Malikū'sh-Shaiq, Badī'u'd-Dīn Hilāl  
 . He named the fort Panāh-i-Islām . —Ins. in the parapet  
 wall of Mulla Masjid, Bhungār, Ahmednagar District, p. 4, 1933-4-  
 Sup; MN —(No. 88)

793 H. (Fri. 9th December 1390 to Tues. 28th November  
 1391 A.D.)—This inn was built during the reign of . the King  
 Muhammad (in) the city of Saugar by the order of the king,  
 the builder of this enclosure (fort and city) walls and inn was the  
 Kotwāl of the fort . rebuilt by him . —Ins. in 'Ashūr Khānā,  
 Sagar (Nusratabad), Gulbarga District, p. 10, 1931-2,  
 GY —(No. 89)

794 H. (Wednes. 29th November 1391 to Satur. 16th Novem-  
 ber 1392 A.D.)—During the reign of the King Muhammad Maḥ-  
 mūd descendant of King Baiḥman the builder of this  
 mansion has made the town of Sagar Mubārak is his name  
 and he is Kotwāl of this prosperous city . —Ins. in Sagar  
 (Nusratabad), Gulbarga District, pp. 11-2, 1931-2, GY —(No. 90)

(About 794 H. 1392 A.D.)—During the reign of . Muham-  
 mad Shāh, Sultān by the command of the King, Mubārak Kot-  
 wāl built this edifice . —Ins. in the Tomb of Tajū'd-Dīn  
Shaiḥ Munawwar, Sagar (Nusratabad), Gulbarga District, p. 12,  
 1931-2; GY. —(No. 91).

795 H. (Sun. 17th November 1392 to Wednes. 6th November  
 1393 A.D.)—During the reign of Mahmūd Shāh Dilāwar Khān,  
 who again renewed the whole of Mālwa, rebuilt them . —Ins. in  
 the Tomb of Kamāl Maulā, Dhar, p. 16, 1909-10, ZH —(No. 92).

795 H. (Sun. 17th November 1392 to Wednes. 6th November  
 1393 A.D.)—The emperor Muhammad Shāh, son of Firōz Shāh,  
 during sovereignty of this . king, . (by) Dilāwar Khān, who  
 is a distinguished noble of the Court, this mosque was built . .  
 —Ins. in a mosque at Chanderi, Gwalior State; p. 16, 1925-6;  
 RSS. —(No. 93).

799 H. MUHARRAM 1 (Thurs. 5th October 1396 A.D.)—This  
 (was constructed) by Ḥusain (son of) Farīd . —Ins. on a cistern  
 of the Chunār-wādā Masjid, Broach; p. 27, 1933-4-Sup.,  
 MN. —(No. 94)

807 H. RAJAB 15 (Sat. 17th January 1405 A.D.)—'Amid  
Shāh Dāūd Ghorī, the slave . made this Jāmī' Masjid . in the



city of Dhar ... in Mandu Garh .. —Ins. in the Lāl Masjid, Dhar, p. 13, 1909-10; ZH. —(No 95).

807 H. (Thurs : 10th July 1404 to Sun . 28th June 1405 A.D.) —‘Amīd Shāh Dāūd Ghor Dilāwar Khān , disciple of Nasīr Dīn Maḥmūd built Jāmi’ Masjid in the city of Dhār . —Ins. in the Lāl Masjid, Dhar; p 12, 1909-10; ZH (Also, E Barnes’ paper on Dhar and Mandu) —(No. 96).

807 H. (Thurs : 10th July 1404 to Sun 28th June 1405 A.D.) —The peon . the Patwarī and the riot of the village should know him to be tax-collector of the city of Shādiābād. Twenty bigās of land digging up a well and planting a garden in it . the progeny and descendants of Gopāl Bāras (This) has been built —Ins. in Badr Shāh, Mandu, Dhar, p. 28, 1909-10, ZH —(No. 97)

808 H. (Mon . 29th June 1405 to Thurs . 17th June 1406 A.D.) —Nasīru’d-Dīn Dilāwar Khān built this Jāmi’ Masjid in the fort of Mandu . was completed . —Ins. in a mosque at Mandu, Dhar, p 21, 1909-10, ZH —(No 98)

809 H. (Fri 18th June 1406 to Tues 5th June 1407 A.D.) —Dilāwar Khān constructed in the city of Shādiābād a gate, an equal to which no one could find in Daulatābād —Ins. on the Tārā-pūr Gate, Mandu, Dhar, p. 19, 1909-10, ZH. —(No 99).

810 H. MUHARRAM (Wednes . 6th June to Thurs 24th July 1407 A.D.)—By the command of Fīrōz Shāh the gateway has been built Fahīm Faṭḥ Sultānī has built it He is the Kot-wāl of this great city —Ins on a gateway in Sagar (Nuṣratabad), Gulbarga District, p. 13, 1931-2, GY. —(No 100).

810 H. (Wednes . 6th June 1407 to Satur 27th May 1408 A.D.)—During the reign of Fīrōz Shāh the builder of this gateway is the Kotwāl Fahīm —Ins. on a gateway in Sagar (Nuṣratabad), Gulbarga District, p 14, 1931-2, GY.—(No 101).

814 H. JUḤĀDĪ-I 25 (Mon 14th September 1411 A.D.)—The building of this fort (was undertaken) , during the administration of Dilāwar Khān (under the direction of) Junāid, son of Zaid ‘Adnan —Ins on the Delhi Darwāza, Chanderi Fort, Gwalior State, p. 17, 1925-6, RSS. —(No. 102).

814 H. (Satur : 25th April 1411 to Tues 12th April 1412 A.D.) (Purport)—Ḥajī Maḥmūd, son of Ḥajī Husain, of Lāhān Jān —Epitaph in the Fort of Gulbarga, Nizam’s State; p 2, 1907-8; TWH. —(No. 103).

814 H. (Satur · 25th April 1411 to Tues : 12th April 1412 A.D.)  
 —In the city of Nusratābād a fort has been built during  
 the administration of Fīrōz Shāh Walī al-Baiḥman by  
 Malik, Mubārak the Kotwāl —Ins. formerly on a gateway  
 in Sagar (Nuṣratābād), District Gulbarga ; p 15, 1931-2 ;  
 GY —(No 104)

815 H. MUHARRAM 2 Friday (15th April 1412 A.D.)—The  
 builder of this enclosure is Mīr Malik Ishāq Lashkāri in the  
 reign of .. Mahmūd Shāh —Ins from Hansi, p 36, 1917-8 ;  
 GY —(No 105).

(821 H) SHA'BĀN Shūhūr San 819 (Satur 3rd September to  
 Satur 1st October 1418 A.D.)—Edifice of Sharīfu'l-Haqq wa'l-  
 Haqīqat wa'd-Dīn al-Maṣḥadī, an-Najāfī, al-Ḥusamī The com-  
 mencement of the building in Shāhūr San 811<sup>15</sup> by the order  
 of the Sultān . Quṭbu'l-Haqq wa'd-Dīn (Quṭbu'd-Dīn) . and  
 during the reign of Ahmad Shāh, the Sultān under the  
 superintendence of Hajjī Muhammad Naṣr, commonly known as  
 Buddhu and of Maulānā Mahmūd Husamī . was completed .  
 —Ins on Maḥdūm Sayyid Sharafu'd-Dīn's Tomb, Broach ; p 28,  
 1933-4-Sup. , MN. —(No. 106).

827 H (Sun . 5th December 1423 to Wednes · 23rd November  
 1424 A.D.)—During the time of . Prince Muḥammad .. Qulī  
 Sulṭanī was the founder of this mosque —Ins. on the Solā  
 Khāmb mosque, Bidar ; p. 27, 1931-2 , GY —(No. 107).

829 H. (Tues 13th November 1425 to Fri 1st November  
 1426 A.D.)—By the command of . Ahmad Shāh this building  
 was constructed by Dā'ūd . the Kotwāl Keep the enclosure  
 walls of Nusratabad filled with people —Ins formerly on a  
 gateway in Sagar (Nusratabad), District Gulbarga , p. 16, 1931-2 ;  
 GY —(No. 108)

829 H (Tues 13th November 1425 to Fri . 1st November  
 1426 A.D.)—Khudāwand Khān who was raised to the rank of  
 Khānjahān ordered that a well be built around this holy spring  
 During the reign of Ahmad Shāh In this mausoleum  
 is buried .. Razī son of Zaid Malik Quṭb Mulk, the martyr,  
 who at once sacrificed his head and life for God grant Khān  
 Jahān a peaceful and everlasting life —Ins in a well in the  
 Shrine of Hazarat Sūfī Sarmast in Sagar (Nusratabad), District  
 Gulbarga ; p 18, 1931-2 ; GY —(No. 109)

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15. Shūhūr San 811 commences on Sunday 26th May 1410 A.D. .

833 H. SAFAR (Sun . 30th October to Sun . 27th November 1429 A.D.)—During the reign of . . Hoshang Shāh about the time that the Viceroy of this province was Naṣīru'd-Daulāh . 'Umar, the son of Ḥusain, built this structure . . —Ins found in Chanderi , p. 22, 1925-6 , RSS. —(No. 110)

835 H SHAWWĀL END (21 to 29) (Satur 21st to Sun . 29th June 1432 A.D.)—Friday, 4th (Rajab) . in 835<sup>16</sup> and six months from Hijra, the days of the month having been counted according to the Arabic system that this mosque was founded . was built by Masnad-i-'Alī Mughīthu'd-Dīn wa'd-Dunyā Ulugh Azam Humāyūn the Khān end of Shawwāl completed. May Mahmūd Shāh be ever adorned . —Ins on the Mosque of Humāyūn Khān in Mandu, Dhar , p 21, 1909-10 , ZH. (Also, p. 108, Armaghan-i-Shāhjahānī.) —(No. 111).

840 H. ZIL-QĀ'DA 25 (Satur 1st June 1437 A.D.)—Mujāhid Khān, son of Shams Khān Ghāzī after the tumult of Mukul, the accursed, conquered and captured the towns of Dindwana, Sambhar and Naraina and built afresh forts and mosques, at the request of the nobles and chiefs built this tank on the site of royal fields . styled it Mustāfasar . —Ins in a tank at Naraina, Jaipur State , p. 16, 1923-4 , GY —(No. 112).

840 H (Mon . 16th July 1436 to Thurs 4th July 1437 A.D.) —It has been styled Mustāfasar It was that the chief built this tank Mujāhid son of Shams Khān, son of Wajiru'l Mulk (built it) —Ins in the Gauri Shankar Tank at Naraina, Jaipur State , p 16, 1923-4 , GY. —(No. 113).

848 H. RABĪ'-I 12 Monday (29th June 1444 A.D.)—Mujāhid Khān, son of Shams Khān son of . Wajiru'l Mulk . . built this Jāmī' Masjid along the tank known as Mustāfasar.—Ins. in a mosque in Naraina, Jaipur State ; p. 20, 1923-4 , GY.—(No. 114).

849 H (Fri 9th April 1445 to Mon : 28th March 1446 A.D.)—Ahmad Shāh Bahmanī dwells in the province of Bidar . a son . Sultān Allāu'd-Dīn is his name There was a servant (to whom), the King said "I bestow Daulatābād on thee as a choice gift" The slave was Parviz A farmān was drawn up He came to the district of Daulatābād . laid the foundation of a building Its construction occupied three years

As for the date of the erection of the column of Daulatābād, it was completed in 849 —Ins. in a mosque near Čand Minār in the Fort of Daulatābād ; p 22, 1907-8 , TWH —(No. 115).

16. Friday, 4 Rajab 835 H.= 7th March 1432 A.D

850 H RAJAB 9 (Fri 30th September 1446 A.D.)—The Bā'in (rest house) was built . during the reign of . the emperor Ahmad, son of King Ahmad (Wālī Bahmanī) who is from the descent of Bahman and Faridun Nasir, son of 'Ala Khān Shāh, its builder —Ins. in the Shāh Khalīlullāh's Shrine, Ashtur, Bidar; p. 21, 1927-8, GY. —(No 116)

(850 H) SHUHUR SAN 847 (Mon 23rd May 1446 to Mon 22nd May 1447 A.D.)—This vault was built during the reign of . Ahmad Shāh, son of Ahmad Shāh, al-Bahmanī at the instance and under the superintendence of . Maulānā Imām Muḥammad Shamsu'd-Dunyā wa'd-Dīn, son of Maulānā Sā'id'd-Dīn an-Nūmānī al-Ahsanābādī the chief Qāzī at the capital, Muḥammadābād (Bidar) known also as the great Qāzī in the Shāhūr San 847 —Ins on a tomb in Naubād in the suburbs of Bidar, pp 35-6, 1935-6, GY. —(No. 117).

851 H, (Sun 19th March 1447 to Wednes. 6th March 1448 A.D.)—During the reign of Shāh Mahmūd of Khiljī dynasty built it like a Rouza —Ins in Nalchā, Mandu, Dhar, p 29, 1909-10, ZH —(No 118).

852 II, MUHARRAM 16 (Fri 22nd March 1448 A.D.)—This well was built . by Diwān Miyāh —Ins. in a well at Tordī, Jaipur State, p 24, 1923-4, GY. —(No 119).

856 H. JUMĀDĪ-I 2 (Sun 21st May 1452 A.D.)—He who is confident in the help of Ahmad Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzzatar Shāh, the King. Upon petition being made . Malik Sha'bān entitled Maliku'sh-Shārq and 'Imādu'l-Mulk 'Arīzu'l-Mamālik . son of Tuhfā'ī Sultānī, we endow six ploughs (Jaftwār) of land out of Mauzā'ī Rakhyāl, a dependency of the circuit of the great city of Ahmedabad, in which the said Malik caused wells to be dug . —Ins. from the Rauzā of Malik Sha'bān in Rakhyāl near Ahmedabad; pp. 3-4, 1921-2, MI. —(No. 120).

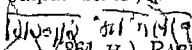
856 H JUMĀDĪ-I 2 (Sun 21st May 1452 A.D.)—He who is confident in the help of . Ahmad Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the King. Upon petition being made . Malik Sha'bān entitled Maliku'sh-Shārq and 'Imādu'l-Mulk 'Arīzu'l-Mamālik . son of Tuhfā'ī Sultānī, who was entitled by the royalty with Tāju'l-Mulk, we . endow . six ploughs (Jaftwār) of land out of Mauzā'ī Rakhyāl, a dependency of the circuit of the great city of Ahmedabad, in which the said Malik caused wells to be dug .

--Ins. in the Rauzā of Malik Sha'bān in Rakhyāl near Ahmedabad ; pp. 4-5, 1921-2 ; MI. —(No. 121).

858 H (Tues · 1st January to Saturday 21st December 1454 A.D.)—The founder of this mosque, the king Hoshang Ghorī . The King said to Mahmūd Khilji complete the Jāmī' Masjid . He finished this building according to the parting advice . —Ins. in the Jāmī' Masjid in Mandu, Dhar , pp. 22-3, 1909-10 , ZH. (Also, pp. 105-6, Armaghan-i-Shāhjahānī ) —(No 122)

859 H. (Sun . 22nd December 1454 to Wednes : 10th December, 1455 A.D.)—Shaukh 'Abdu'llāh Shāh Chungal . This dome over this grave . This lion man came to this old temple with a large force, he broke the images turned temple into mosque . When Rāi Bhoj<sup>17</sup> saw this embraced Islām with the family . Now this tomb . has been pilgrimage-place . The Khilji King Mahmūd Shāh built afresh this old structure . From the Hijra it was 859 that its date was written a new . —Ins. on the Tomb of 'Abdu'llāh Shāh Chungal, Dhar , pp 3-5, 1909-10 , GY. (Also, Captain Barnes' Paper on "Dhar and Mandu" ) —(No 123)

(860 H.) RAMAJĀN 1 (Tues 3rd August 1456 A.D.)—Gurg 'Alī it was . the first of Ramaḡhān that he passed away the year of death (860 ?) —Ins. on Gurg 'Alī Shāh's Chatrī, Chatsū, Jaipur State , p 23, 1923-4 , GY —(No 124).

 (861 H.) RABĪ'-I<sup>18</sup> 11 Sunday Sam · 1514 Shrāwan Krishnā 4 (7th August 1457 A.D.) (*Persian*) —This minar was built by Malik Sayyid Muhammad Mubārak 'Azz of Sultānpūr, during the reign of Sultān Qutbu'd-Dīn son of Muhammad Shāh, the Sultān (*Sanskrit*):—During the reign of Sultān Kuṭabadīna, from the glorious Devapatana Malika Makada son of Malika Maḡammada son of . Malika Mubāraka, Sultāna —Ins. in Rasul Khānji Museum, Junagadh , p 49, 1935-6 , GY. —(No 125).

(839 to 862 H 1435 to 1458 A.D.)—The boundary of Sultān 'Allāu'd-Dīn Ahmad Shāh, . —Ins. in Halsingi, Bujapur District , p 46, 1937-8 , FMK —(No. 126).

17. Rāi Bhoj : 1280 to 1310 A.D..

18. The Arabī date does not tally with the Hindu date · 16 Ramajān 861 H falls on the Hindu date which corresponds to Sun · 7th August 1457 A.D. 11 Rabī'-I 861 H. corresponds to Sun · 6th February 1457 A.D. or Māgha Shukla 12 or 13. 11 Rabī'-I 862 H. = Fri : 27th January 1458 A.D. or Māgha Shukla 13, 1515 Sam..

862 H. MUḤARRAM 1 (Satu : 19th November 1457 A.D.)—This grand mosque was built during the reign of Mahmūd Shāh Khālji by . Maliku'sh-Shārq Saifu'l Mulk Khujandī —Ins. in a mosque on the Lohangī Hill at Bhulsa , p. 8, 1929-30 , MHQ (Also, p. 60, Part II, of 1913-4 and p. 18 of 1917-8 —Progress Reports of Archaeological Survey of India, Western Circle.) —(No 127).

862 H. RAMAJĀN 1 (Thurs : 13th July 1458 A.D.)—(Completed) during the . reign of Mahmūd Shāh, son of Muzaffar Shāh, the Sultān. The building was begun in the time of . Ahmad Shāh, the Sultān. Erected by Malik Khawāssu'l-Mulk, the deceased styled Malik Marjān-i-Sultānī, at the desire of Malik Faṭhu'llāh, son of Malik Jaffar . —Ins. in the Chunār-wādā Masjid, Broach , p. 29, 1933-4-Sup. ; MN. —(No 128).

863 H. RAJAB 1 Saturday (5th May 1459 A.D.)—Migrated . Sayyid Hāshim, son of Sayyid Mahdī, son of Nizāmu'd-Dīn Ahmad al-Hasnī on the night of Saturday, 1st of Rajab . 863 . —Ins. on a grave-stone in Kalyani ; p. 4, 1935-6 ; GY —(No. 129).

866 H (Tues 6th October 1461 to Satur 25th September 1462 A.D.)—This is a Garden of Paradise of . Quṭb Kamāl<sup>19</sup> . during his reign Mahmūd Shāh Khilji established them anew in . 861<sup>20</sup> . —Ins. on the Tomb of Kamāl Maulā, Dhar ; pp 14-5, 1909-10 , ZH and p. 9, 1911-2 , GY. —(No 130).

868 H SAFAR 5 (Wednes. 19th October 1463 A.D.)—(It is built) in the time of . Bārbak Shāh Sultān, son of Mahmūd Shāh Sultān, by . . Khān Khurshīd Khān, the chief of the guard of the royal household —Ins. in Hatkhola, District Sylhet, Bengal ; p. 58, 1935-6 , MSA. —(No. 131).

887 H. (Wednes 20th February 1482 to Satur : 8th February 1483 A.D.)—The date of the demise of Shāh Ishāq . 887 ... —Ins. in the enclosure of Multanī Pādshāh's Shrine, Bidar , p. 22, 1927-8 , GY. —(No. 132).

(889 H.) SIDDHĪ, SAM. 1540 Phālgun Vadya 5 Wednesday (18th February 1484 A.D.) (Persian):—Son of Mahmūd Shāh Sultān ... Khān Sher Khān, the fief holder . . province of Chanderi, the jizya, the hunters' tax, the police tax . . Bhonrasa (and its) suburbs . . baqqil (the grocer) the grocers and artisans from the current year onward.

19. Shāikh Kamālud-Dīn Malvī.

20. 861 H. commences on Mon : 29th November 1456 A.D

(*Hindī*) — (In the reign of) Mahārājādhirāja Shrī Sultān Ghiyāth Shāh lord of Chanderi province Bhonrasa town .  
 - Ins on the main gate of the Fort of Bhonrasa, Gwalior State ;  
 pp. 24-6, 1937-8 , RSS — (No. 133).

889 H SHAWWAL 9 (Fri 29th October 1484 A.D.)—During the reign of Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān . built by Qāzī Ismā'il, son of Dā'ūd, son of Sirāj, son of Sulaimān, son of Muhammad of Gaznā —Ins in the Chunār-wādā Masjid, Broach , p 30, 1933-4-Sup. , MN. —(No 134)

889 H ZI'L-QĀ'DA 2 Tuesday<sup>21</sup> (23rd November 1484 A.D.)—Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān —Ins. on the Halol Gateway, Champaner Fort, Baroda State , p 4, 1929-30 , MN —(No 135)

889 H ZI'L-QĀ'DA 2 Tuesday<sup>21</sup> (23rd November 1484 A.D.)—Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān —Ins. on the Dohad Gateway, Champaner Fort, Baroda State ; p. 5, 1929-30 , MN — (No 136)

892 H (Thurs 28th December 1486 to Sun 16th December 1487 A.D.)—On the date of the victory year 892 in the reign of Mahmūd Shāh, the son of Muhammad Shāh, the son of Humāyūn Shāh, the son of Ahmad Shāh, the son of Muhammad Shāh, the ruler, the Bahamanid<sup>22</sup> —Ins on the Mahākālī Gate, Narnala Fort near Gawil, Berar , p 13, 1907-8 , TWH —(No 137).

893 H RAJAB 8 (Wednes 18th June 1488 A.D.)—This is the resting place of Malikū'sh-Shārq, Malikū't-Tujjār Rahmatu'llāh Died on the 8th of Rajab, 893 —Ins. on a grave-stone in the Gumbaz ka Maqbārā, Bhilsa , p 9, 1929-30 , RSS (Also, p. 60, Part II, 1913-4, Report of the Archaeological Survey, Western Circle ) —(No. 138).

893 H (Mon 17th December 1487 to Thurs 4th December 1488 A.D.) (*Purpāt*)—Fathu'llāh 'Imādu'l-Mulk built Jāmī' Masjid at the head of the tank in the reign of Mahmūd Shāh Bahmanī —Ins on the Pur Patha Darwāzā, Gāwīlgarh, Berar ; p. 11, 1907-8 , TWH —(No 139).

21. According to calculations, Tuesday is 4th and not 2nd Zī'l-qā'da . 2nd Zī'l-hijja, however, coincides with Tuesday (21st December 1484)

22 Major Haig considers this pedigree somewhat incorrect

893 H. (Mon. 17th December 1487 to Thurs. 4th December 1488 A.D.)—During the reign of Mahmūd Shāh bin (Muhammad Shāh) bin Ahmad . Shāh bin Mahmūd Shāh bin Muzaḥḥar Shāh, as-Sultān this holy city has been completed — Ins. found near Chabnā Talāo at Dohad, p. 21, 1925-6, KMA. —(No. 140)

895 H. (Wednes. 25th November 1489 to Satur. 13th November 1490 A.D.)—Asaf the Second, Dastūr Khān Makrī, the Vazīr of land and sea dedicated this inn to mosque — Ins. in the Prince of Wales Museum, p. 6, 1929-30; CRS —(No. 141).

895 H. (Wednes. 25th November 1489 to Satur. 13th November 1490 A.D.)—This mosque was built by Daulat Khān, son of Husain Khān, in the reign of Mahmūd Shāh . —Ins. from Bengal, now in the Indian Museum, Calcutta, p. 2, 1933-4; MSA —(No. 142).

896 H. (Sun. 14th November 1490 to Thurs. 3rd November 1491 A.D.)—This mosque was built during the time of saint Maḥmūd Maulānā 'Atā his resting place and in the reign of Muzaḥḥar Shāh, the Sultān — Ins. in the Darḡāh of 'Atā Shāh at Devikot, Dinajpur District, pp. 11-2, 1929-30, GY. (Also, p. 107, Part I, Vol. XLI, J. B. S. B. by Blochmann) —(No. 143)

898 H. RABĪ'-I 10 (Sun. 30th December 1492 A.D.)—During the reign of Muzaḥḥar Shāh, the Sultān, this mosque was built by . Majlis, Majlis-i-Ulugh Khurshīd . —Ins. found near Nawābganj on the Mahanandā, South of Gaur, p. 13, 1929-30; GY. (Also, p. 242, P. A. S. B. for 1890) —(No. 144).

900 H. RABĪ'-I 1 (Sun. 30th November 1494 A.D.) Built anew within the building of the Jāmī' Masjid by the deceased . Abū Amjad . during the reign of Sikandar Shāh, the son of Bahlol Shāh —Ins. over the southern mihrāb of a mosque at Khairpur; p. 3, 1919-20, ZH (Also, p. 156, Vol. XX, A. S. R. by Cunningham.) —(No. 145).

904 H. RAJAB 25 (Fri. 8th March 1499 A.D.)—During the reign of Husain Shāh, the Sultān, this mosque was built by . Malik . 'Atā Malik —Ins. from Margrām, District Murshidābād; p. 24, 1933-4; GY —(No. 146)

906 H. JUMĀDĪ'-I (Mon. 23rd November to Tues. 22nd December 1500 A.D.)—This mosque was built during the reign of King Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaḥḥar Shāh, the Sultān,



The builder is Bā'ī Harīr Sultānī —Ins. in a mosque of Bā'ī Harīr in Asarva near Ahmedabad; p. 10, 1925-6, CRS —(No. 147)

906 H RAJAB (Thurs 21st January to Fri 19th February 1501 A.D.)—An enclosure, vestibule and a well were built by . Mubārak Khān Nuhānī during the reign of Sikandar Shāh. —Ins on the western arch of a building at Murādābād Pahārī; p 4, 1919-20, ZH. —(No 148)

906 H RAMAJĀN 20 (Fri 9th April 1501 A.D.)—During the reign of Sikandar Shāh, Sultān . (built) the dome of Miyyān Shāikh Shihabū'd-Dīn, Tājkhānī Sultān Abū Sā'id —Ins on the western outer arch of Bāghī 'Alam ka Gumbad at Humāyūnpūr near Hauz Khāss, Delhi; p 3, 1919-20; ZH —(No. 149).

909 H RAB'II 1 (Saturs 23rd September 1503 A.D.)—The building of the Manāra the dome of the Sultān of Sultāns Shamsu'd-dunyā wa'd-Dīn, who has received God's pardon The said Manāra in the time of the reign of Sikandar Shāh, the son of Sultān Bahlol Shāh under the superintendence of Khānzādāh Faṭḥ Khān, the son of Masnad-i-'Alī Khawāss Khān Junā, the dome was repaired, the cracks were filled in and steps were set in order —Ins. on the doorway of the Quṭb Minār, Delhi, p 32, 1911-2, JH and p 5, 1919-20, ZH —(No 150).

909 H (Mon 26th June 1503 to Thurs 14th June 1504 A.D.) —The builder of this gate (is) Ayāz, entitled Saif Khān, Kotwāl-bek . Written by Mahmud Shāh, son of Muhammad Shāh as-Sultān al-Baiḥmanī —Ins on a gateway of Bihar Fort, p. 18, 1925-6, KMA. —(No 151)

909 H. (Mon 26th June 1503 to Thurs 14th June 1504 A.D.) —This mosque was built by . Husain Shāh, the Sultān, son of Sayyid Ashraf al-Ḥusainī —Ins. from Bengal in the Indian Museum, Calcutta; p. 3, 1933-4; MSA. —(No. 152).

910 H. SHA'BĀN 7 (Mon 13th January 1505 A.D.)—The . fountain was constructed during the reign of Mahmud Shāh bin Muhammad Shāh, al-Wafī al-Baiḥmanī by . Darwish Ḥusainī Mashhadī, styled Safa (sic) Khān —Ins on the Chashmāh spring at Bidar, p. 19, 1925-6, KMA. —(No 153).

910 H (Fri. 15th June 1504 to Tues. 3rd June 1505 A.D.) — Built by Shāikh Idrāk . —Ins in the Tal Masjid, Mandu, Dhar, p 24, 1909-10; ZH —(No. 154).

911 H. RABĪ-I 2 (Sun : 3rd August 1505 A.D.)—This mosque was built . during the reign of Sikandar Shāh, the son of Bahlol Shāh, Sulṭān . under the supervision and governorship of Khānī 'Azam Masnadi 'Alī Khawāṣṣ Khān The founders of the building (are) Kasunbhil, the nurse of Khānzādāh Mīān Faṭh Khān, the son of Khawāṣṣ Khān . — Ins on the central arch of the Nili Masjid at Kharera , p 6, 1919-20 , ZH.—(No 155).

911 H. RAJAB Saturday (2, 9, 16, 23 or 30) (29th November, 6th, 13th, 20th or 27th December 1505 A.D.)—Versified Chronicle of the Fort of Iskandarābād When the gallant Khān ordered the construction of the Fort with great despatch, in compliance with the wishes of the Khān of noble descent (the foundation) brick was laid on Saturday nine hundred enhanced by six and five was the year In the month of Rajab during the reign of Iskandar<sup>23</sup> the successful, who is renowned (ruler) of these times, under instructions of Safdar Khān, the Vizir, this fort was designed and completed. It was named Iskandarābād —Ins in Pawaya, south of Gwalior , pp 53-4, 1935-6 , RSS. —(No. 156).

911 H (Wednes 4th June 1505 to Satur , 23rd May 1506 A.D.) —Khalil Shāh<sup>24</sup> constructed the Jāmī' Masjid . —Ins. in the Jāmī' Masjid, Broach ; p. 36, 1933-4-Sup , MN —(No 157).

912 H RAJAB 1 (Tues : 17th November 1506 A.D.)- During the reign of Sulṭān Sikandar Shāh, the son of Bahlol Shāh Sulṭān this dome was built by . Daulat Khān . Khawājā Muhammad — Ins on a domed Chhatrī at Rājōn ki Bā'in near Mathrauli , p. 7, 1919-20 , ZH. (Also, p. 370, Chronicles of the Pathan Kings of Delhi by Edward Thomas.) —(No 158).

912 H (Sun . 24th May 1506 to Wednes , 12th May 1507 A.D.) —This . mosque was built by Ulugh Majlis-i-Majlis, Majlis Ikhtiyār, the Commander in Chief and Wazir of the noted city of Husainābād the great and of the territory of Sājāmankhbād, and the Commander of the outpost of Lāobala and the town of Hādigarh, who is known as Ruknu' d-Dīn Rukh Khān, son of ' Alāu' d-Dīn of Sirhat —Ins now in Zafar Khān's Masjid, Tribeni, Bengal , pp 12-3, 1915-6 , GY. (Also, pp 283-89, J. A S B, Vol. XXXIX by Blochmann ) —(No. 159)

912 H (Sun . 24th May 1506 to Wednes : 12th May 1507 A.D.) —Husain Shāh Built by the great Khān Ulugh . Khān, Masnad, Wazir and Commander-in-Chief of the noted city of

23 Sikandar Shāh Lodi.

24. Khalil Shāh was the third son of Sulṭān Maḥmūd Begarāh.

Ḥusainābād and of the territory of Sālamankhbād, and Commander of the outpost of Lāobala and of the town of —Ins now in the Zafar Khān's Maṣjīd in Tribeni, Bengal, p 14, 1915-6, GY. (Also, pp 283-9, Vol XXXIX, J A, S B by Blochmann) —(No. 160)

✓ 913 H MUHARRAM (Thurs 13th May to Fri 11th June 1507 A.D.) —This domed building was erected during the reign of Sikandar Shāh Sultān. The founder of the dome was Shaikh 'Alāu'd-Dīn Nūr Tāj Shaikh, the grandson of Shaikh Farīd Shakarganj. —Ins on the doorway of the Tomb of Shaikh 'Alāu'd-Dīn at Shaikh Sarāi, pp. 7-8, 1919-20; ZH. —(No 161).

✓ 913 H RAMAĪJĀN 20 (Sun 23rd January 1508 A.D.) —Sultān Firōz Shāh, may his ashes be sanctified son of Shaikh son of Shaikh Hājī the above mentioned dome Khwājā Ilāhdād Firōz and Mi'ān Jalāl, their uncles repaired during the reign of Sultān Sikandar, the son of Bahlol Shāh. —Ins on the arch of southern doorway of Firōz Shāh's Tomb at Hauz Khāss, Delhi, p. 8, 1919-20, ZH. (Also, Chronicles by Cunningham) —(No. 162)

914 H (Tues. 2nd May 1508 to Fri 20th April 1509 A.D.) —During the time of the Sultān and Khāqan —Ins. in Bāz Bahādūr ka Mahāl, Mandu, Dhar, p 24, 1909-10; ZH —(No. 163).

914 H (Tues 2nd May 1508 to Fri 20th April 1509 A.D.) —His Majesty the Shāh (Māhmūd Begrāh) erected a pulpit —Ins in the Jāmī' Maṣjīd at Champaner, Panchmahals District, p 15, 1937-8, QMM —(No 164).

✓ 915 H. RAJAB 11 (Thurs 25th October 1509 A.D.) —Sikandar Shāh Lodī built a well at that time Munawwār Beg Khān, the son of Khāwās Khān, was governor. —Ins from a well found at Humāyūnpūr near Hauz Khāss now preserved in the Delhi Museum, p. 9, 1919-20, ZH —(No. 165)

✓ 915 H. RAJAB 12 Saturday (27th October 1509 A.D.) —This mosque was completed by Miān 'Abdu'llāh, the son of Ilāhdād of Tulanbah during the reign of Sikandar Shāh, the son of Bahlol Shāh Sultān. —Ins on the doorway of a mosque near Bibi Hūr and Nūr's Tomb at the Adhchini village, p 10, 1919-20; ZH —(No 166).

916 H. (Wednes 10th April 1510 to Sun 30th March 1511 A.D.) —This tank was excavated by Ḥusain Shāh, the Sultān —Ins from Bengal in the Indian Museum, Calcutta, p 3, 1933-4, MSA —(No 167).

917 H. RAJAB 7<sup>25</sup> Thursday (2nd October 1511 A.D.)—This tomb was erected by great Khān and the grand Khāqan, the Commander of the age Majlis-i-‘Alī during the reign of the son of Bahlol Shāh Sultān —Ins. on the central mihrāb of a mosque at Maihraul; p 10, 1919-20; ZH —(No. 168)

(?) 50 H. JUMĀDĪ-II 7 (894 to 923 H · 1489 to 1517 A.D.) —This building was commenced during the reign of Sikandar Shāh, the son of Bahlol Shāh Sultān Bilqīs the daughter of Khawājāh Muḥammad, the son of Shāikh Muḥammad —Ins. on the north side of a gateway near Rājōn ki Bā’in, Maihraul Jail, p 11, 1919-20, ZH —(No 169).

918 H (Fri 19th March 1512 to Tues · 8th March 1513 A.D.) —This mosque and the minaret, in front of the door of Shaikhul Mashāriḥ Shāikh ‘Atā, were built by Rukn Khān ‘Alāu’d-Dīn as-Saiḥātī the Wazīr of the well known city of Muzaffarābād, Sar Laskar and Kotwāl of the renowned city of Firozābād, the Judge of the Criminal Court of the same city, during the reign of Husain Shāh Sultān al-Husainī —Ins. in the Dargāh of ‘Atā Shāh at Devikot, Dinajpur District; p. 12, 1929-30, GY. (Also, p 106, Part I, Vol. XLI, J A S B by Blochmann) (No. 170)

(899 to 924 H 1493 to 1518 A.D.) This mosque was built by Khān Āzam in the reign of the conqueror of Kāmrū (Kāmarup) and Kāmta with the help of Husain Shāh —Ins. from Bengal, now in the Indian Museum, Calcutta, p. 5, 1933-4, MSA —(No 171).

(899 to 924 H.) RAMAJĀN 27 (1493 to 1518 A.D.)—In the reign of Husain Shāh, the Sultān, al-Husainī this gateway of the Jāmi’ Masjid was built by Majlis Mansūrī . . —Ins. from Bengal, now in the Indian Museum, Calcutta, p 6, 1933-4; MSA —(No. 172).

924 H (Wednes 13th January 1518 to Sun 2nd January 1519 A.D.)—This mosque was built during the reign of Mahmūd Shāh b. Muḥammad Shāh al-Bahmanī . and its builder Sultān Qulī, entitled Qutbu’l-Mulk —Ins. in the Jāmi’ Masjid, Golconda Fort, p. 48, 1913-4, GY —(No. 173).

924 H (Wednes 13th January 1518 to Sun 2nd January 1519 A.D.)—Jāmi’ Masjid came to be completed —Ins. in

25. Thursday does not coincide with 7th Rajab but Tuesday 30th September 1511 A.D. Thursday is 9th Rajab = 2nd October 1511 A.D.

26. Abū Muḥammad, son of Abū ‘Alī Majlis Mansūr

the Jāmi' Masjid, Champaner, District Panchmahals, p 16, 1937-8; QMM —(No 174)

926 H (Fri · 23rd December 1519 to Wednes. 11th December 1520 A.D.)—Nusrat Shāh, the Sultān, son of Husain Shāh, the Sultān, al-Husainī built this gate —Ins near the Dakhil Darwāzā, Gaur Fort, Bengal, p. 7, 1911-2, GY —(No 175)

928 H (Sun · 1st December 1521 to Wednes 19th November 1522 A.D.)—For Burhān Shāh Ghorī Khān built a mosque and a tomb —Ins on a mosque at Aṣṭi, Bid District, p 30, 1921-2, GY —(No. 176).

931 H JUMĀDĪ-I (Fri 24th February to Satui · 25th March 1525 A.D.)—This mosque was built by 'Abu'l Fath, entitled Mansūr Khān —Ins in a mosque at Elgandal, Warangal District, p 27, 1919-20; GY —(No. 177).

931 H (Satui · 29th October 1524 to Tues : 17th October 1525 A.D.)—Ammā Hivā built this mosque during the administration of 'Adil Khān (Ismā'il) the sagacious Wazīr, so that the good name of the wet nurse of Dastūr Khān should survive —Ins in a mosque in Sagar, District Gulbarga, p 19, 1931-2, GY —(No 178)

932 H. RAJAB 4 (Mon 16th April 1526 A.D.)—This mosque has been built in the reign of Nusrat Shāh Sultān, son of Husain Shāh Sultān The donor is Miyāh Mu'azzam Jangdār son of Khān Mu'azzam Mubārak Khān —Ins on a mosque at Navagrām, Pabnā District, p. 38, 1937-8, MSA —(No 179)

932 H. (Wednes 18th October 1525 to Sun 7th October 1526 A.D.)—This building was constructed by Muḥammad Nūr, Nāyab Dastūr Khān, during the reign of Walīu'llāh son of Mahmud a minister whose title was 'Adil Khān —Ins formerly in 'Ashur Khānā in Sagar, Gulbarga District; p 20, 1931-2, GY. —(No 180).

(935 to 937 H 1528 to 1530 A.D.)—In the reign of Bābur Mir Khusrāu, the Khusrāu of the kingdom of eloquence date of the year of his death (725)<sup>27</sup>, Mahdī Khwājāh, the Sayyid was the founder of this building —Ins. in the gallery of the Tomb of Amīr Khusrāu, Delhi, p 6, 1915-6, HB —(No. 181)

(931 to 937 H · 1524 to 1530 A.D.) - During the administration of 'Adil Khān (Ismā'il) the Wazīr Mahdī built the abode under the protection of Dastūr Khān Ins. on a shrine in Sagar (Nusratabad), Gulbarga District; p. 22, 1931-2, GY.—(No 182)

✓(931 to 937 H) SHA'BĀN 2 (1524 to 1530 A.D.) - This mosque was built by Bibi (of) the exalted governor, Dastūr Khān on the 2nd of Sha'bān - Ins. in Sagar (Nusratabad) Gulbarga District, p. 22, 1931-2, GY —(No 183),

937 H (Thurs 25th August 1530 to Mon 14th August 1531 A.D.)—The builder of Sunahrī Masjid is Sayyid and Amīr Jāfar —Ins on the Sunahrī Masjid, Ahmednagar, p. 39, 1935-6, GY. —(No 184).

938 H JUMĀDĪ-I 1 (Mon. 11th December 1531 A.D.) - This mosque was repaired during the reign of Muhammad Humāyūn, by Yār Muhammad Khān, son of Chaqmaq -- Ins in the Jāmī' Masjid, Antri, Gwalior State; p. 17, 1933-4, RSS —(No 185).

✓ 938 H. (Tues 15th August 1531 to Fri. 2nd August 1532 A.D.)—The prince of the kingdom of speech, Khusrāu In the year 725<sup>38</sup> H he passed away - Ins on the Tomb of Khusrāu, Delhi, p. 9, 1915-6, HB - (No 186)

940 H RABĪ'-I 1 (Mon. 20th October 1533 A.D.) - The fort and the new ditch were constructed during the reign of Bahādur Shāh, son of Muzaffar Shāh, the Sultān, and by the order of Khāqan Ulugh Khān, son of Muhammad Khatri, known as Shaikh Jū under the superintendence of Abū Muhammad, son of Khundan —Ins in the Furza Mosque, Broach, p. 30, 1933-4-Sup, MN - (No. 187)

941 H (Mon 13th July 1534 to Thurs 1st July 1535 A.D.)—This Khānqāh was erected in the name of Shaikh Faridu'd-Dīn Ganj-i-Shakar, during the reign of the Humāyūn Bādshāh Ghāzī, and its builder is 'Alā Nūr Tāj, the descendant of the Shaikh —Ins on a Khānqāh at Shaikh Sarāi, Delhi, p. 18, 1933-4, ZH —(No 188)

942 H (Fri 2nd July 1535 to Mon 19th June 1536 A.D.)—The chamber that Habibu'llāh may shut himself up in meditation there —Ins on the Chillā of Shāh Habibu'llāh, grandson of Chandā Husamī, Gogri, District Gulbarga, p. 7, 1931-2, GY—(No 189).

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28 725 H. commences on Tues · 18th December 1324 A.D.

944 H. (Sun . 10th June 1537 to Wednes . 29th May 1538 A.D.)  
 —During the reign of . Muhammad Humāyūn Qurbān  
 Muhammad in whose household is Muhammad Iyāb laid  
 the foundation of this structure —Ins on the grave of  
 Qurbān Muhammad at Bangarmau, District Unau, pp 19-20,  
 1933-4, ZH —(No 190).

946 H SHAWWĀL END (Mon 8th March 1540 A.D.)—This  
 mosque was built during the reign of Muhammad Humāyūn, the  
 king by Habībū'llāh, son of Luṭfu'llāh, son of Akramu'llāh  
 —Ins on Qāzī Zadan at Sonpat, District Karnal, p 20,  
 1933-4; ZH. —(No 191).

947 H. (Satur . 8th May 1540 to Tues . 26th April 1541 A.D.)  
 —The King, Nizām Shāh I conquered the world through  
 strength and courage —Ins in the Jāmi' Masjid, Qandhār  
 Fort, Nanded District, p 25, 1919-20, GY. —(No. 192).

950 H. JUMĀDĪ-II 2 Monday (3rd September 1543 A.D.)—The  
 occupant of this chosen shrine is the King Sultān Qulī,  
 entitled Qutbu'l-Mulk, known as Bare Malīk moved to the  
 neighbourhood of God's mercy on Monday, the 2nd of Jumādā-II  
 950 —Ins on the Tomb of Sultān Qulī Qutb Shāh, Golconda,  
 pp. 26-7, 1915-6; GY and p 24, 1907-8, JH —(No 193).

950 H. (Fri 6th April 1543 to Mon 24th March 1544 A.D.)  
 —In the year 94(8) in the month of Safar,<sup>29</sup> during the reign of  
 Sher Shāh, Yūsuf on Thursday it was commenced In  
 the year 950 it was completed —Ins in the Indian Museum, Cal-  
 cutta, p. 26, 1923-4, GY —(No 194)

950 H (Fri 6th April 1543 to Mon 24th March 1544 A.D.)  
 —Ā'zam Humāyūn, known as Haibat Khān,<sup>30</sup> (ordered) to build  
 this Jāmi' Masjid in the reign of Sher Shāh This mosque was  
 built at the request of Farīd Šadr —Ins in the Jāmi' Masjid,  
 Rohtasgarh, Shāhabad, Bihar; p 27, 1923-4, MHQ —(No 195)

(Before 951 H . 1544 A.D.)—(In the reign of Sher Shāh,  
 the Sultān, (was built) this dome of Miyān Hasan at the re-  
 quest of Shaikh Abū Sarwānī —Ins. on the Tomb of Hasan  
 Khān Sūr at Sassaram, p. 27, 1923-4, MHQ —(No. 196).

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29. Thursday in Satar 948 H. coincides with 6th, 13th, 20th  
 and 27th June 1541 A.D.

30. Haibat Khān Niyāzī

952 H JUMĀDĪ-II 7 (Sun · 16th August 1545 A D) — (Built) during the reign of Islām<sup>31</sup> Shāh, the King. — Ins in the Mausoleum of Sher Shāh, Sassaram, p 28, 1923-4, MHQ — (No 197).

953 H RAJAB 1 (Fri 28th August 1546 A D) — During the reign of Ibrāhīm 'Ādil Shāh, under the supervision of Amīr Tujjār Nā'ib Ghaibat. — Ins in the Motī Talāo at Yādgir, Gulbarga District, p 2, 1929-30, GY — (No. 198).

955 H RAJAB 14 Sunday (19th August 1548 A D) — The date of the demise of Ahmad night of Sunday, 14th Rajab 955 — Ins on a gravestone in Sagar (Nuṣratābad), District Gulbarga, p 21, 1931-2, GY. — (No 199)

955 H. (Satu 11th February 1548 to Tues. 29th January 1549 A D) — This building around the chamber of Sayyid Yāhyā, the fief holder of the town of Bihār. This dome of the shrine was completed. — Ins on a gateway of a modern mosque attached to a Tomb of Qumais Qādīrī, Bihār Shārif, p 29, 1923-4, MHQ. — (No 200).

955 H. (Satu 11th February 1548 to Tues. 29th January 1549 A D) — The monastery of Shāh Yūsuf Gardezi, was erected during the time of Sadru'd-Dīn Rājū, during the reign of Islām Shāh under the supervision of Sayyid Ahmad Husain Rājoo, Husainī al-Wāsiṭī. — Ins in Shaikh Yūsuf Gardezi's Khānqāh, Multan, p 30, 1923-4, MHQ — (No 201).

955 H. (Satu 11th February 1548 to Tues. 29th January 1549 A D) — The Khānqāh of Shāh Yūsuf Gardezi was erected during the tenure of Sajjāda of the Shaikh of Shaikhs Sadru'd-Dīn Rājū, in the reign of Sultān Islām Shāh and under the supervision of Sayyid Ahmad Husain Rājū Husainī, al-Wāsiṭī. — Ins on the gateway of Shaikh Yūsuf Gardezi's Dargah, Multan, p 7, 1927-8, MHQ — (No. 202)

957 H. (Mon. 20th January 1550 to Thurs 8th January 1551 A D) — Bāqī has built this edifice. . Thou shouldst know that Mīr Tajū'd-Dīn, the chieftain of the area, has built this palace. — Ins in the Khāṣṣ Bāgh in Gogi, District Gulbarga, p 9, 1931-2, GY. — (No 203)

(957 H) SHAKA 1472, Magha Pournima Pramoda, Tuesday<sup>14</sup> (Thurs 22nd January 1551 A D) (Telagu) — While Ibrāhīm Quṭb

31 Ṣalīm or Islām.

31a To correspond with Pramoda the Shaka year given ought to be 1492 (i.e. 1571 A.D) Here Tuesday also does not coincide with the Māghā Pournima



Shāh was ruling, Rahmatu'llāh seeing that the channel from the Udayasamudram in Panugullu and the dam of the river Musi near Namile in the Yindu pukele-sima had been dilapidated re-built that all the crops under the tanks, canals and ponds between the Namile Dam and the Krishnā river would have the benefit of dasbandhan tenure in Panugullu as long as the sun and the moon last. (These acts of charity) were done for the merit of Sayyidu's Sādat, Sayyid Shāh Mir who was an honoured councillor The shares (of income) from the lands irrigated by the Udayasamudram (tank) are as follows One share to the King, one and a half to the subjects, two shares for the Turukās and Brāhmans are granted by us --Ins in the Pangal Tank, near Nalgonda, p 25, 1925-6, also correction slip 1929-30 GY —(No 204)

958 H RAMAJĀN 14 (Tues 15th September 1551 A.D.)—During the reign of Sultān Quṭb Shāh (Ibrāhīm) Sayyed Shāh Mir Isfahānī, son of Sayyed Ahmad Tabatabā'ī rebuilt the embankment of the Pangal tank The person who worked hard and supervised was Rahmatu'llāh, son of 'Abdu'l Karīm Khawān Shāhī. —Ins in the Pangal Tank near Nalgonda, p. 24, 1925-6; GY. —(No 205).

959 H (Tues 29th December 1551 to Satur 17th December 1552 A.D.)—Makhdūm, (entitled) Khawājā'i Jahān, Majlis-i-Ā'zam —Ins on a gate in the Parenda Fort, p 7, 1921-2; GY. —(No 206)

(944 to 961 H : 1537 to 1554 A.D.)—This mausoleum of Khān, Khawājā Safar as-Salmānī known as Majlisu'l Mukarram, Khudāwand Khān<sup>32</sup> —Ins on Khawājā Safar Salmānī's Tomb, Surat, p 38, 1933-4-Sup., MN. —(No 207)

962 H RAMAJĀN 12 (Wednes 31st July 1555 A.D.)—This fort (was built) during the time of Ibrāhīm 'Adil Shāh The work was done by Muhammad Yūsuf —Ins. in the Shāhpur Fort (Nasratābad), Gulbarga District, p. 2, 1931-2, GY. (Also, pp. 358-74, Part III, Waqī'āt-i-Mamlukat-i-Bijāpūr, 1915, by Maulawī Bashīru'd-Dīn Ahmad.) —(No 208).

963 H RAB' I 1 (Tues 14th January 1556 A.D.)—Date of the death of , Sā'idā Jahān Sultān wife of 'Alī —Ins on a Tomb near the 'Idgāh, Karhad, District Satara, p 51, 1933-4-Sup., MN —(No 209).

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32 Khudāwand Khān=Ghazanfar Āqā killed at Diu in 953 H (1546 A.D.).

963 H. ZI'L-HIJJA 1 (Tues 6th October 1556 A.D.)—It was built during the reign of Ibrāhīm 'Adīl Shāh under the superintendence of Mahk 'Alī Bek entitled 'Alī Khān, Nā'ib-i-Ghaibat —Ins in the Pāthal Nāgarī Well, Yādgir, Gulbarga District, p 3, 1929-30; GY —(No 210)

963 H. (Satur 16th November 1555 to Tues 3rd November 1556 A.D.) (Urdu)—Abu'l Mahāmid Ahmad Shāh, cousin of Mahmūd Shāh, son of Latif Shāh, brother of Bahādur Shāh, son of Muzaffar Shāh, son of Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān the founder of this mosque is Malik Jalāl —Urdu Ins on a mosque at Raikhad, Gujarat, p 51, 1935-6, GY —(No 211)

965 H. (Sun 24th October 1557 to Thurs 13th October 1558 A.D.) (Purport).—The bastion was built in the reign of 'Alī 'Adīl Shāh I by 'Izzat Khān —Ins. in the Fort of Gulbarga, Nizam's State, p. 3, 1907-8, TWH —(No 212).

965 H. (Sun 24th October 1557 to Thurs 13th October 1558 A.D.)—Under the superintendence of Muhammad Āqā —Ins. on a gun on the gateway to Bālā Hissār, Yādgir, District Gulbarga, p. 3, 1929-30, GY —(No 213)

966 H. (Fri 14th October 1558 to Mon 2nd October 1559 A.D.)—This fort and this town (were built) during the reign of 'Alī 'Adīl Shāh The work was done by Mir Muhammad son of Hājī 'Imād Khān the builder (or governor) of the fort of Nusratābād, the well known and well populated town —Ins. on the Gogī Darwāzā, Shāhpur (Nuṣratābād) Fort, District Gulbarga, p 3, 1931-2, GY (Also, pp. 21-34, Urdu appendix to the Annual Report of the Archaeological Department, Hyderabad, Decan, 1331-Faslı by Maulawī 'Alī Asghar Bilgrāmī) —(No 214).

967 H. (Tues 3rd October 1559 to Satur 21st September 1560 A.D.)—This gate and Fort (were built) during the administration of Humāyūn-i-Ā'zam Qutb Shāh by Kamālū'd-Dīn Husain and entitled Mustafā Khān —Ins in the Makki Darwāzā, Golconda Fort; p 49, 1913-4, GY. —(No. 215)

967 H. (Tues 3rd October 1559 to Satur 21st September 1560 A.D.)—This mosque was built in the time of Sultān Bahādur Shāh, the Sultān The builder of this is Masnad-i-'Alī Tāj Khān son of Ijmāl Karrānī —Ins from Bengal in the Indian Museum, Calcutta, p 9, 1933-4, MSA. —(No. 216).

967 H. (Tues 3rd October 1559 to Satur 21st September 1560 A.D.)—During the time of Shāh Nizām, Shāh Ibrāhīm . .

resident of Nāgaur, the Pīr of the coppersmiths departed from this world By the Sultān a high mausoleum was constructed near the Takyā of Kālā Shāh — Ins in the Courtyard, Ahmednagar, p 5, 1933-4-Sup, MN —(No 217).

967 H. (Tues 3rd October 1559 to Satur 21st September 1560 A.D.)—During the reign of Nizām Shāh, Farhād Khān completed it (mosque) —Ins. on a gate of Farhād Khān's Mosque, Ahmednagar, p 6, 1933-4-Sup, MN —(No 218).

967 H (Tues 3rd October 1559 to Satur 21st September 1560 A.D.)—The great Khān Chingiz Khān ordered the building of this shrine and commanded the construction of this tomb over the grave of his father the noble 'Imādu'l-Mulk —Ins on a tomb, Broach, p. 47, 1935-6, GY.—(No. 219)

968 H. (Sun 22nd September 1560 to Wednes 10th September 1561 A.D.)—During the reign of the Sultān 'Alī 'Adil Shāh this mosque and fort were built simultaneously by Ni'matu'l-lāh son of Khwājā Ismā'il Kurd Khirājī of Nihāwand —Ins. in a mosque at Naldurg, Nizam's State, p. 3, 1917-8, GY.—(No. 220).

969 H RAJAB (Satur 7th March to Sun 5th April 1562 A.D.) —The Chief of Sayyids, Sayyid Muhammad, son of Sayyid Ja'far, Muqarrab-Khānī was received into the mercy of God in Rajab 969 —Ins on Do Boti Chirā Tomb, Ahmednagar, p 7, 1933-4-Sup, MN —(No 221)

970 H RAMĀJAN (Satur 24th April to Sun 23rd May 1563 A.D.)—In the time of Akbar Muhammad Gesū, the Khān this building was finished —Ins on the old 'Idgāh at Ali-garh; p 8, 1925-6; MAA —(No 222)

970 H (Mon 31st August 1562 to Fri 20th August 1563 A.D.)—During the reign of the Sultān Quṭb Shāh in this castle of azure colour Malik Nāyab built the mosque —Ins on a mosque at Gudur, p 9, 1921-2, GY —(No 223)

970 H. (Mon 31st August 1562 to Fri 20th August 1563 A.D.)—This mosque was constructed by 'Abd-i-Latif —Ins on Mīr Ghiyāthu'd-Dīn's Tomb, Broach; p 31, 1933-4-Sup, MN —(No. 224).

970 H. (Mon 31st August 1562 to Fri 20th August 1563 A.D.)—Shifted to the abode of happiness and glory, 'Alī Khān, son of Khattat Khān in 970 —Ins. on a stone in the Museum at Satara, p 61, 1933-4-Sup, MN —(No. 225)

971 H. Zī'Ļ-Qā'dā 10 (Tues 20th June 1564 A.D.)—Death of Sā'id Husain Date 10th Zū'l-Qa'da, 971' —Ins on a tomb near the 'Idgāh, Karhad, District Satara, p 52, 1933-4-Sup., MN —(No 226)

971 H. (Satur · 21st August 1563 to Tues · 8th August 1564 A.D.)—During the period of the king Murtazā through whom the government of the whole of the Deccan is evident Ni'mat Khān constructed cisterns a mosque —Ins over the Mangalwār Gate, Ahmednagar, pp. 10-1, 1933-4-Sup., MN —(No 227).

971 H (Satur · 21st August 1563 to Tues 8th August 1564 A.D.)—In the reign of Sultān 'Alī 'Adīl Shāh this building was erected by the Khān of high rank, Kāmil Khān. This bastion was built (by) Kāmil Khān during the regime of the Nā'ib Ghaibat Rustam Khān —Ins on a bastion in Kalyani, p. 5, 1935-6; GY —(No 228)

972 H. SHAWWĀL 1 Wednesday (2nd May 1565 A.D.)—The demise of Sultān Qulī, son of Mirzā 'Alī Khāwar occurred on the 1st of Shawwāl, Wednesday noon in 972 H. Died during the year 965<sup>33</sup> —Ins in the Fort of Warangal, p. 32, 1931-2, GY —(No 229)

974 H (Fri 19th July 1566 to Mon · 7th July 1567 A.D.)—Built during the reign of the Emperor, Murtazā This bastion by Polād Khān —Ins. on the western wall of the Fort of Qandhār, Nanded District, p 22, 1919-20, GY —(No 230).

(974 H about 1565 A.D.)—During the reign of the King Murtazā, it was built by Ghorī Khān —Ins. on the western wall of the Fort of Qandhār, Nanded District; p 22, 1919-20, GY —(No. 231).

(940 onwards 1533 A.D.)—By the command of Mubārak Shāh, son of 'Adīl Shāh Faruqī, this gun was —Ins on a gun in the Kalyani Fort, p 14, 1935-6; GY —(No. 232).

975 H (Tues 8th July 1567 to Fri · 25th June 1568 A.D.)—Regarding the foundation of Deodurg its outer entrance had fallen into ruin to such an extent that for several decades people had forgotten it, when the reign of 'Adīl Shāh commenced, through judicious administration this entrance was restored. It was res-

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33. 965 is Shūhūr San : 25th May 1564 to 24th May 1565 A.D

tored during the regime of Mir Tājū'd-Dīn —Ins on a gate in the Shāhpur Fort, District Gulbarga, p 3, 1931-2, GY.—(No 233)

975 H. (Tues 8th July 1567 to Fri 25th June 1568 A.D.)—During the reign of 'Alī 'Adīl Shāh Ghāzī, this building (bastion) was completed by Kāmīl Khān Kāmīl Khān during the regime of Nā'ib Ghaibat Sayyid Muhammad —Ins. on the Mānganī Burj, Kalyani Fort, p 6, 1935-6, GY —(No 234)

976 H. (Satur 26th June 1568 to Wednes 15th June 1569 A.D.)—During the reign of 'Alī 'Adīl Shāh Ghāzī, this building was completed by the Khān of high rank Kāmīl Khān During the regime of the Nā'ib Ghaibat, Maliku'sh-Shārq, Malik Sadru'd-Dīn. This bastion was built —Ins on the Husaini Burj, Kalyani Fort, pp 6-7, 1935-6, GY —(No 235)

977 H (Thurs. 16th June 1569 to Sun 4th June 1570 A.D.) —Ghālib Khān was killed iniquitously . The year of his death 977 —Ins on a tomb on the road to Newāsa, Ahmednagar, pp 9-10, 1933-4-Sup.; MN —(No 236)

977 H (Thurs 16th June 1569 to Sun 4th June 1570 A.D.) —This mosque has been constructed by Mullā Khayālī —Ins. in a mosque in Nayā Qillā, Golconda, p 50, 1937-8; KMA —(No 237)

978 H RABī'-II (Satur 2nd to Satur 30th September 1570 A.D.)—The building was completed during the reign of the great Khān Rustam Khān, known as Chingiz Khān by and under the management of Ikhtiyār Khān who has the dignity of prime minister —Ins on Makhdūm Sayyid Sharfu'd-Dīn Mashhadi's Dargāh, Broach, p 32, 1933-4-Sup., MN —(No 238).

978 H. (Mon 5th June 1570 to Fri 25th May 1571 A.D.)—(His Majesty) granted two chāwars of land to Khān-i-Ā'zam Bilāl Dilāwar Khān from the year 978 H onwards, environments of Dornahallī —Ins in Dornahallī, Shāhpur Taluka, Gulbarga District, p. 25, 1931-2; GY. —(No. 239).

980 H Zī'L-Qā'da 19 (Mon 23rd March 1573 A.D.)—During the reign of Sultān 'Alī 'Adīl Shāh, Ghāzī, this building (bastion) was completed by Kāmīl Khān . During the regime of Nā'ib Ghaibat Sayyid Muhammad, the descendant of 'Alī —Ins on the Ballam Burj, Kalyani Fort, p. 7, 1935-6; GY —(No. 240)

980 H (Wednes. 14th May 1572 to Satur 2nd May 1573 A.D.)—Khawājā Husain Shāh, entitled Nīmāt Khān made this

endowment consisting of all the confectionary shops and caravanserais and Hammam situated in the Baz'ār named Panjshambāh (Guruwar Peth) in Ahmednagar, the seat of government, and all the cultivated portions of Nā'im Bāgh situated in the village of Sāwar, for the Na'imyyāh Masjid and the running conduits in the endowed mosque in the said Baz'ār —Ins. over the Mangalwar Gate, Ahmednagar, p. 11, 1933-4-Sup., MN —(No. 241).

980 H (Wednes. 14th May 1572 to Satur. 2nd May 1573 A.D.) —'Alī, son of Ahmad of Isfahān, addressed as Tīr-Āndas Khān, the command (to construct this mosque) was given in the year 980

It was completed in 983<sup>1/4</sup> —Ins. in the Jāmī' Masjid at Karhad, District Satara, p. 48, 1933-4-Sup.; MN. (Also pp. 475-6, Satara District Gazetteer) —(No. 242)

980 H. (Wednes. 14th May 1572 to Satur. 2nd May 1573 A.D.) —Ibrāhīm Kāmīl Khān, son of Ismā'īl Kāmīl Khān written by 'Alī son of 'Alāu'd-Dīn Mardan Shāh Ins. on a mihrāb in the Jāmī' Masjid, Karhad, District Satara, p. 49, 1933-4-Sup., MN (Also, pp. 475-6, Satara District Gazetteer) —(No. 243).

980 H (Wednes. 14th May 1572 to Satur. 2nd May 1573 A.D.) —This mosque was built by Faṭh Shāh during the reign of 'Alī 'Adīl Shāh (by the order of) the Khān. Ibrāhīm Kāmīl Khān —Ins. on a mihrāb in the Jāmī' Masjid, Karhad, District Satara, p. 50, 1933-4-Sup., MN (Also, pp. 475-6, Satara District Gazetteer) —(No. 244)

981 H JUMĀDĪ-II 3 Wednesday (30th September 1573 A.D.) —Date of the death of Malik Muhammad Yūsuf Shāh on Wednesday, 3rd Jumādī-II in 981 —Ins. on a tomb stone lying in the compound of Guru Gorak Nāth temple at Shirāla, District Satara, p. 61, 1933-4-Sup., MN —(No. 245).

981 H (Sun. 3rd May 1573 to Thurs. 22nd April 1574 A.D.) —This was built in the reign of 'Alī 'Adīl Shāh by Zabīṭ Khān —Ins. in the Fort of Gulbarga, Nizam's State; p. 3, 1907-8, TWH —(No. 246)

981 H (Sun. 3rd May 1573 to Thurs. 22nd April 1574 A.D.) —In the reign of 'Alī 'Adīl Shāh Kāmīl Kāmīl Khān built this mosque His name Mīr Muhammad. Hazarat Khān. completed —Ins. on a mihrāb in the Jāmī' Masjid, Karhad, District Satara, p. 49, 1933-4-Sup., MN. (Also, pp. 475-6, Satara District Gazetteer) —(No. 247).

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34. 983 H commences on Tuesday, 12th April 1575 A.D.

(981 H about 1573 A.D.)—During the reign of 'Adil Shāh and (during the time of) the Khān . Ibrāhīm Kāmil Khān —Ins. on a pillar in the Jāmī' Masjid, Karhad, Satara District ; p. 48, 1933-4-Sup , MN. (Also, pp 475-6, Satara District Gazetteer ) —(No. 248).

(981 H about 1573 A.D.)—During the period of 'Ali 'Adil Shāh ordered the construction of this mosque Kāmil Khān —Ins. on a slab lying near the Jāmī' Masjid, Karhad, Satara District , p 50, 1933-4-Sup , MN (Also, pp 475-6, Satara District Gazetteer.) —(No 249)

982 H (Fri . 23rd April 1574 to Mon . 11th April 1575 A.D.)—This building was ordered to be built in the reign of Akbar, the King —Ins on an arch in the Nīl-Kanth Temple, Mandu, Dhar , p. 25, 1919-10 ; ZH —(No 250).

982 H (Fri . 23rd April 1574 to Mon . 11th April 1575 A.D.)—At the time when ('Ali 'Adil Shāh) by good fortune and triumphant luck as well as by dint of sword, captured the fort of Bankāpur from the infidels (commenced the foundation work and) completed —Ins on the 'Ali Burj, Mudgal Fort ; p. 17, 1935-6, GY. —(No. 251)

983 H (Tues . 12th April 1575 to Fri . 30th March 1576 A.D.) —The King Murtuzā Nizām Shāh, Sultān This building was constructed by Marjān Farhād Khānī —Ins on an arch in Ud-gir, Bidar District , p 21, 1929-30 ; KMA. —(No. 252).

984 H (Satur 31st March 1576 to Wednes 20th March 1577 A.D.)—Farāh Bakhsh Nīmāt Khān made efforts for the foundation of this garden —Ins in Chingīz Khān's Palace, Ahmednagar ; p. 12, 1933-4-Sup , MN —(No. 253).

985 H (Thurs . 21st March 1577 to Sun 9th March 1578 A.D.)—In Gāvil, Bahrām built a bastion that bastion of Bahrām is completed —Ins on Burj-i-Bahrām, Gāvilgarh, Berar , p 11, 1907-8, TWH —(No 254)

986 H (Mon 10th March 1578 to Fri 27th February 1579 A.D.) (*Purport*)—Bābājī Zābit Khān<sup>35</sup> lieutenant of Ahsanabad Gulbarga in the absence of the Governor, in the reign of 'Ali 'Adil Shāh, I dug a well, built two bastions and laid out a space —Ins in Hār Bāolī in the Fort of Gulbarga, Nizam's State , p 3, 1907-08 , TWH —(No 255)

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35. He seems to have been Deputy to Khān-i-Azam, Ḥamid Khān Bahamani.

986 H. (Mon : 10th March 1578 to Fri 27th February 1579 A.D.)—During the reign of Murtuzā (Nizām Shāh) (thus) cistern was completed by the efforts of Hājji Āqā —Ins near the cistern of Diwān Ahmad's mosque, Junnar, District Poona, pp 20-1, 1933-4-Sup, MN —(No 256)

(986 H.) SHUHUR SAN 979 (Saturday 24th May 1578 to Satur 23rd May 1579 A.D.)—Murtuzā Nizām Shāh The founder of these charitable institutions, attached to the tomb of the founder was Khvājā Husain Shāh, entitled Ni'māt Khān, son of the deceased, the Malik Mubīn, Khwājā Jalālud-Dīn As-Samnānī, in Shuhūr San 979 —Ins on the Mangalwār Peth Gate, Ahmednagar, p. 37, 1935-6, GY —(No 257).

987 H. MUHARRAM Shuhūr San 979 (Satur. 28th February to 29th March 1579 A.D.) (Marathi)—The bund or reservoir was damaged. It was constructed by Haqrat Barīd Shāh through Āzam Mansūr Khān —In the Kāmthāna Tank near Bidar City, pp. 1-2, 1937-8, GY —(No 258).

987 H. (Satur 28th February 1579 to Tues 16th February 1580 A.D.)—The builder of this dome is the good natured king Barīd (984)<sup>36</sup> Written by Khwājā Shīrwānī 'Alī Barīd, when he passed away he found rest in paradise . . 987 H. Dome built 984 H Died 987 H. —Ins. on the Tomb of 'Alī Barīd, Bidar, pp 29-30, 1927-8, GY. —(No 259).

988 H. RAB' I 5 (Wednes 20th April 1580 A.D.)—In the reign of 'Alī 'Adīl Shāh the walls of the town of Kalyan were completed by the Khān of high rank, Dilāwār Khān during the regime of Malikush-Shārq, Malik Ismā'il, Nāib Ghaibat of the said district. A sum of 6,000 huns was spent —Ins. on a bastion near Čāndnī Čabutrā, Kalyān Fort; p. 8, 1935-6, GY —(No. 260)

988 H. RAB' II 21<sup>37</sup> (25<sup>?</sup>) Thursday (9th June 1580 A.D.)—The occupant of this tomb—and he is the Sulṭān the Sulṭān Ibrāhīm Quṭb Shāh . . marched to the neighbourhood of Divine mercy on Thursday the 21st of Rabī' II 988 —Ins. in the Tomb of Ibrāhīm Quṭb Shāh, Golconda; pp. 28-9, 1915-6, GY and p. 24, 1907-8, TWH —(No 261)

(965 to 988 H 1557 to 1580 A.D.)—This bastion was built in the reign of 'Alī 'Adīl Shāh Its founder was 'Izzat

36 984 H. commences on Satur 31st March 1576 A.D.

37. Sunday coincides with Rabī-II 21 (= 24th June 1580) and not Thursday. The 25th Rabī-II was Thursday, which corresponds to 9th June, 1580 A.D.



Khān . —Ins. in the Fort of Gulbarga, Nizām's State, p. 4, 1907-8; TWH —(No. 262).

(965 to 988 H. : 1557 to 1580 A.D.)—This bastion was built in the reign of 'Alī 'Adīl Shāh by Bābājī, entitled Zābit Khān, lieutenant of the city of Ahsanābād . —Ins. in the Fort of Gulbarga, Nizām's State, p. 4, 1907-8, TWH —(No. 263)

(965 to 988 H. : 1557 to 1580 A.D.)—In the reign of 'Alī 'Adīl Shāh Hājī 'Imād Khān constructed this building . —Ins. in the Fort of Gulbarga, Nizām's State, p. 5, 1907-8, TWH —(No. 264).

(965 to 988 H. : 1557 to 1580 A.D.)—During the reign of 'Alī 'Adīl Shāh, this mosque was built by Dindār Khān . —Ins. from a mosque, now near Katī Darwāzā, Mudgal Fort; p. 16, 1935-6, GY. —(No. 265).

989 H ZI'L-HIJJA 25 Monday (20th January 1582 A.D.)—Observation : On with the aid of Nawāb Mirzā Murād Khān (the construction of) the mosque commenced . On the 2nd day, Tuesday, the 26th two green pigeons flew down from the air . The mosque was built by Murād Khān, son of Jauhār 'Alī Khān Qaqshāl . —Ins. in a Masjid at Sherpūr, Boga District, p. 21, 1937-8, MSA. (Also, pp. 288-9, Vol II, Epigraphia Indica, 1894, by Dr Paul Horn) —(No. 266).

989 H (Sun 5th February 1581 to Thurs. 25th January 1582 A.D.) (*Purport*).—This mosque was built by Khudāwand Khān<sup>3c</sup> khedā or Faṭhkhedā, Berar, p. 20, 1907-8, TWH —(No. 267).

989 H. (Sun 5th February 1581 to Thurs. 25th January 1582 A.D.)—During the period of Murtuzā Nizām Shāh, Zābit Khān . built this mosque . —Ins. in the Gaundī kī Masjid, Junnar, District Poona, p. 21, 1933-4-Sup, MN —(No. 268)

989 H (Sun 5th February 1581 to Thurs. 25th January 1582 A.D.)—In the reign of Shāh Murtuzā, the gateway of the Taltam fort was built by Shihāb Khān (entitled) Salābat Khān . —Ins. on a gateway in the Taltam Fort; pp. 20-1, 1935-6, GY —(No. 269)

990 H. SHAWWĀL 14 (Thurs. 1st November 1582 A.D.)—The date of the death of the wife of 'Arabshāh, daughter of Habīb Shāh, on the 14th of Shawwāl, 990 . —Ins. on a gravestone in Faqirwādā, Ahmednagar, p. 13, 1933-4-Sup, MN —(No. 270)

990 H. (Fri . 26th January 1582 to Mon 14th January 1583 A.D.) (*Purport*):—This mosque was built by Khudāwand Khān<sup>38</sup> —Ins. in a mosque at Rohankhed, Berar, p 20, 1907-8 TWH. —(No. 271)

991 H (Tues . 15th January 1583 to Fri . 3rd January 1584 A.D.)—Built this mosque the Chief of the town, Nizām of Shurkhāb —Ins on a mosque in the Mudgal Fort, p 17, 1935-6, GY —(No 272).

(991 or 992 H.) JUMĀDĪ-I SHŪHŪR SAN 984 (Fri 25th May to Tues 11th June 1583 or Fri : 1st to Sun 24th May 1584 A.D.)—This building of this vault and the foundation of this edifice (was laid) during the reign of Ibrāhīm Qutb Shāh (by) 'Abdul Qādir and entitled as Amīn Khān, Quaraishī al-Qādirī . completed and finished in 976<sup>39</sup> and by his inspiration in the In'ām land of the above mentioned vault a mosque with prayer hall and an enclosure round the same mosque were also built of solid masonry The latter building was completed in . Jumada I Shūhūr San 984<sup>40</sup> This inscription set up by 'Abdu'l Qādir entitled Amīn Khān and known as Shaikh Miẓān, son of Shaikh Barē, son of Shaikh Humāyūn, son of Qāzī Khwājān, son of Qāzī Amjād, son of Qāzī Qutb Bābā, al-Qarshī, al-Qādirī was corrected by the noble descendants of the latter, whose names are Khattāt Khān, Faḡl Khān, 'Abdu'l 'Alī, 'Abdu'l Karīm and Shaikh Ibrāhīm—Ins on a tomb at Patancheru, Medak District, p 62, 1935-6, GY. —(No 273).

992 H SHA'BĀN 4 Saturday (1st August 1584 A.D.)—The construction of the mosque was ordered by . 'Adīl Shāh, son of Mubārak Shāh, son of 'Adīl Shāh, al-Faruqī, al-'Umarī, al-'Adawai and . was commenced in the days of the Fāruqiyyā 'Adilīyyā Kingdom on Completion on Friday . 6th . Rabī' II 996<sup>41</sup> —Ins. in the Jāmī Masjid in Asirgarh in Nimar District; p 1, 1925-6, MHQ —(No. 274).

(992 H.) SAM . 1641 SHAKA 1506 Shrivān Shud 6 Saturday (1st August 1584 A.D.) (*Sanskrit*)—'Adīl Shāh of the family of Phāru-

38. Khudāwand Khān was the principal supporter of Jamāl Khān, Nizām Shāhī.

39 976 H. commences on Satur . 26th June 1568, and 976 Shūhūr San covers the period from 25th May 1575 to 24th May 1576 A.D.

40 984 Shūhūr San Fri . 25th May 1583 to Sun . 24th May 1584 A.D.

41. Friday 6 Rabī'-II 996 H . 23rd February 1588 A.D

khī, son of Mubarak Shah, son of 'Adīl Shāh, the King of Khān-des —Ins in the Jāmī' Masjid, Asīrgarh, Nimar District, p. 2, 1925-6, MHQ. —(No. 275).

992 H. (Satur 4th January to Wednes 23rd December 1584 A.D.)—This high dome, wherein Shāh 'Alī is enjoying rest —Ins on a dome south of Hazarat 'Abdu'l Faiz's Tomb, Bidar, p. 31, 1927-8, GY Correction slip, 1929-30 —(No. 276).

992 H (Satur 4th January to Wednes 23rd December 1584 A.D.)—(Caused) to be hewn a well during the rule of Akbar —Ins. in a well in the Fort of Bhonrasa, Gwalior State, p. 27, 1937-8; RSS —(No. 277).

994 H. MUHARRAM (Mon 13th December 1585 to Tues. 11th January 1586 A.D.)—The Nawwāb Ibrāhīm 'Adīl Shāh having, with his victorious army, made a pilgrimage to the shrine of Sayyid Muhammad Husainī, Gesū Darāz on the 3rd Muharram 989 H.<sup>42</sup> on which occasion he halted at this place, Her Highness Makhdūmā-i-Jahān,<sup>43</sup> the mother of the said Nawwāb, caused a well to be dug and an orchard to be planted . . .—Ins in a well in the Fort of Gulbarga; p. 5, 1907-8, TWH. —(No. 278)

994 H (Mon 13th December 1585 to Thurs. 1st December 1586 A.D.)—Bābājī, entitled Zābit Khān, lieutenant, in the governor's absence, of the city of Ahsanābād, built a house in 'Adīlābād, within the garden in the reign of Ibrāhīm 'Adīl Shāh, the Ghāzī —Ins in a well in 'Adīlābād a suburb of Gulbarga, p. 6, 1907-8, TWH —(No. 279)

994 H (Mon. 13th December 1585 to Thurs. 1st December 1586 A.D.)—The mosque was constructed by Sayyid Muntājib —Ins on Muntajibu'd-Dīn's mosque known as Kāī Masjid in Burud Galī, Ahmednagar, p. 13, 1933-4-Sup, MN —(No. 280)

994 H (Mon 13th December 1585 to Thurs 1st December 1586 A.D.)—Mīr Muhammad Zamān laid foundation of a mosque —Ins in the Jāmī' Masjid at Ghoda, District Poona, p. 24, 1933-4-Sup, MN. —(No. 281).

995 H. RAJAB 21 (Satur. 17th June 1587 A.D.)—On the 21st of Rajab, 995 H. the deceased Khawājā Muhammad Shāh

42 3 Muharram 989 H. Tues. 7th February 1581 A.D.

43 By Makhdūmā-i-Jahān, Čānd Bibī is presumably referred to. The latter was aunt, but in her capacity as queen-regent, she might have been called 'mother'

son of Khattat Khān his resting place —Ins found near the tomb of Aḥmad Shāh, Ashtūr, Bidar, p. 21, 1927-8, GY. —(No. 282)

995 H. (Fri 2nd December 1586 to Tues 21st November 1587 A.D.)—During the reign of the King the master of Pearl mosque, is Malik Rāzī son of Chhajji the well known fief holder Ghanimul Mulk, Qāmar, Ghanīmal Mulk laid the foundation of the domed mosque Mahdī has given the mosque name of Bāghī Khūr —Ins on a mosque at Margram, District Muṣhūdadabad, pp 26-7, 1933-4, GY —(No. 283).

995 H (Fri 2nd December 1586 to Tues 21st November 1587 A.D.)—Sayyid Ḥasan for he has constructed this mosque Sayyid Ḥasan, son of Sayyid 'Alī, al-Husainī, descendant of Fātimā —Ins in the Kālī Masjid at Manchar, District Poona, p 25, 1933-4-Sup, MN. —(No 284).

995 H. (Fri 2nd December 1586 to Tues 21st November 1587 A.D.)—The building of Mecca Masjid of Shāhpur, the principal town of the district of Kalyānī (commenced) during the reign of Sultān Shāh Ibrāhīm 'Adīl Shāh and the administration of the principal minister Amīr Jumlā, the Vazīr of the kingdom, the great Khān, Dilāwar Khān. The foundation was laid by Amīr Khān in erecting the building, which is all mosque, a sum of 1,000 huns was spent —Ins. on the Shāhpur kī Masjid, Kalyānī, p. 10, 1935-6, GY. —(No. 285)

996 H RAJAB 12 (Tues 28th May 1588 A.D.)—The building of the Fath-i-Jang bastion commenced during the reign of 'Alī 'Adīl Shāh. was superintended and this inscription was set up by Diyānat Khān, Deputy Governor of the Fort of Mudgal —Ins on Fath-i-Burj, Mudgal Fort, p. 15, 1935-6; GY —(No. 286).

996 H RAMAJĀN (Mon 15th July to Tues 13th August 1588 A.D.)—As the Haidari Gun was made at a felicitous time, the King Qāsim Barīd, found the dominions submissive Ḥaidarī Mushtarī Gun was commenced during the time of Qāsim Barīd Shāh —Ins. on the Lāl Burj Gun, Bidar Fort, p 28 1927-8, GY —(No 287)

998 H. (Fri 31st October 1589 to Wednes. 19th October 1590 A.D.)—The Ibrāhīmī bastion was completed during the governorship of Ibrāhīm Khān, son of Qāsim Shū'at Khān Placed in charge of Aqā Rumī. —Ins on a bastion in the Qandhār Fort, Nanded District; p. 22, 1919-20, GY. —(No 288).

(998 H. about . 1590 A.D.)—The bastions were built by Balhār Sighram . .—Ins on a bastion in the Qandhār Fort, Nanded District, p 24, 1919-20, GY —(No 289).

998 H. (Fri . 31st October 1589 to Wednes 19th October 1590 A.D.)—The royal bastion was built for the guards during the governorship of Ibrāhīm Khān —Ins on a bastion in the Qandhār Fort, Nanded District, p. 23, 1919-20, GY.—(No 290)

999 H SHĀBĀN 10 (Mon 24th May 1591 A.D.)—Safar Qulī It was the night of the 10th of Shābān in 999 when he started for paradise —Ins on the Safar Qulī's grave in the Sāwī Masjid in Kotlā Tole Khān, Multan, pp. 12-3, 1927-8, MHQ —(No 291).

1000 H SHAWWĀL 11 (Tues . 11th July 1592 A.D.)—Amir Sayyid Hasan, the son of Mustafā Khān entered the mercy of God —Epitāh on the tomb on the plinth of Ibrāhīm Qutb Shāh's Tomb, Golconda, p 25, 1907-8; TWH —(No 292)

1000 H (Saturs 9th October 1591 to Wednesday 27th September 1592 A.D.)—(This pillar was erected) in the reign of Burhān Nizām Shāh (to show) the way to Nāgapur and Jalnāpur on the east, to Daulatbad and Ahmednagar on the south, to Mahwān and Chalisgāon on the west (and to Āntur and Burhānpūr on the north —Ins. on the pillar two miles south of the Āntur Fort, Aurangabad District, p 15, 1919-20, GY—(No 293)

1001 H. (Thurs 28th September 1592 to Sun 16th September 1593 A.D.)—During the reign of the Sulṭān Ibrāhīm 'Ādil Shāh, this was erected by Niyāzmand Khān —Ins. in Rāj Mahāl, Kalyām Fort; p 11, 1935-6, GY —(No. 294).

1001 H (Thurs 28th September 1592 to Sun 16th September 1593 A.D.)—This well was built by the mother of Malīk 'Abdu'l Qādir, the son of Ahmad Khān —Ins in a well in the Dargāh at Pīrāpur, District Bijapur, p 47, 1937-8, FMK —(No. 295)

1001 H (about 1593 A.D.)—By Malīk 'Abdu'l Qādir, son of Ahmad Khān, son of Ilyās Khān —Ins in a Dargāh at Pīrāpur, District Bijapur, p 47, 1937-8, FMK —(No. 296).

1003 H. (Fri 6th September 1594 to Tues 27th August 1595 A.D.)—The record (of the) fort (of) Bhonrasa . During the reign of Shāh Akbar this circular fort was completed. Hasan Khān built this 'Umar Khān and all his sons and his brothers, relatives and friends constitute his army

—Ins. on the Markande Gate of the Fort of Bhonrasa, Gwalior State, p 28, 1937-8, RSS —(No. 297)

1004 H. SHA'BĀN 25 Sunday<sup>44</sup> (18th April 1596 A.D.)—The death of the prince Mirzā Muhammad Amīn, son of the Sultān, Ibrāhīm Qutb Shāh occurred on Sunday, the 25th of Sha'bān, 1004 —Ins in the Tomb of Mirzā Muhammad Amīn, Golcondā, p 29, 1915-6, GY and p 24, 1907-8, TWH —(No 298).

1005 H (?) SHA'BĀN 1 Thursday (10th March 1597 A.D.)—The date of the death of Murshid Qulī, son of Qāsim Beg on the 1st of Sha'bān, Thursday, 1006<sup>45</sup> —Ins in Mughalpurā, Hyderabad City; p 27, 1935-6, GY —(No. 299).

1006 H (Thurs 4th August 1597 to Mon 24th July 1598 A.D.)—Mosque It was completed by Malik Amīnu'l Mulk —Ins. on the gate of the Jāmī' Masjid, Hyderabad; pp 28-9, 1907-8, TWH —(No 300)

1006 H (Thurs. 4th August 1597 to Mon. 24th July 1598 A.D.)—Written by the servant of Jalālu'd-Dīn Muhmmad Al-Fakh-khar, son of Jamālu'd-Dīn Husain of Shīrāz —Ins. on the Prayer niche of the Jāmī' Masjid, Hyderabad City, p 45, 1917-8, GY. —(No 301).

1007 H SHAWWĀL 6 Tuesday (24th April 1599 A.D.)—On the night of Tuesday, the 6th of Shawwāl (1007) the deceased —Ins in the Dā'ira 'Arz Begī, Hyderabad, p 24, 1935-6, GY. —(No 302)

1007 H. (Tues 25th July 1598 to Fri. 13th July 1599 A.D.) —During the reign of Ibrāhīm 'Adil Shāh, son of 'Alī 'Adil Shāh the gate of this shrine was built of stone during the reign of ('Adil Shāh) the Mutawallī, Shaikh Miyyān, built it now —Ins over the gate of the Shrine of Shāh Chanda Husainī, Gogi, District Gulbarga; p. 8, 1931-2; GY —(No 303)

1008 H 44 ILĀHĪ ISFANDARMAZ Beginning (Sunday 10th February 1600 A.D.)—Akbar, the King, while on his way to the conquest of the Deccan, made this place visit —Ins. at Sādalpur near Dhar; p. 17, 1909-10, ZH. —(No. 304).

1008 H 44 ILĀHĪ ISFANDARMAZ 8 (Sunday 17th February 1600 A.D.)—During the time when the King Akbar was on

44. 22 or 29 Sha'bān is Sunday 11th or 18th April respectively. 25 Sha'bān is Wednesday 14th April 1596 A.D..

45. 1006 H. Shā'bān 1 is Monday 27th February 1598 A.D.

his way to the Deccan, he alighted here —Ins on a beam in the Lat Masjid, Dhar, p. 13, 1909-10, ZH —(No. 305)

1008 H 44 ILĀHĪ (Satur. 14th July 1599 to Mon. 10th March 1600 A.D.)—His Majesty (Akbar) passed by this place on his way to the conquest of the Deccan —Ins in the Nilkantha Temple, Mandu, Dhar, p. 26, 1909-10, ZH —(No. 306)

1008 H 44 ILĀHĪ (Satur. 14th July 1599 to Mon. 10th March 1600 A.D.)—When the victorious standards (of Emperor Akbar) were directed towards the Deccan with the object of subduing the territory, passed by this spot —Ins in Kaldeh, Gwalior State, p. 15, 1933-4; RSS —(No. 307).

1008 H. (Satur. 14th July 1599 to Wednes. 2nd July 1600 A.D.)—The dome built by 'Ambar —Ins on the gate of the 'Ambar's dome in the Fort of Gulbarga, p. 6, 1907-8, TWH —(No. 308)

1008 H (Satur. 14th July 1599 to Wednes. 2nd July 1600 A.D.)—This mosque was built by Dīlir Khān, the elephant rider, during the reign of Muhammad Qulī Qutb Shāh —Ins. in Mughalpurā, Hyderabad, p. 26, 1925-6, GY —(No. 309).

1109 H RAJAB 22 46 Ilāhī Baihman 6 (Fri. 15th January 1601 A.D.)—The fort of Asīr was conquered on the 6th of the month of Baihman in the Ilāhī year 46, corresponding to the 22nd of Rajab, and on 24th of the same, which corresponds to the 8th of Sha'bān,<sup>46</sup> His Majesty, the Khāqan Akbar Bādshāh-i-Ghāzi honoured it by entry Akbar Bādshāh, conquered Asīr by dint of his youthful good fortune —Ins on a pillar in the Jāmī Masjid in Asīrgarh Fort, Nimar District, p. 4, 1925-6; MHQ. —(No. 310)

1009 H SHAWWĀL 26 (Tues. 21st April 1601 A.D.)—His Majesty gave the government of the Deccan and Dandes (Khandes) to His Royal Highness, Prince Dānyāl, and left for India on the 12th of Urdibihishṭa in the year 46<sup>47</sup> when the King after conquering Dandes and the Deccan, started towards Hindustan at once King started for Lahore —Ins near the main gateway of Asīrgarh, Nimar District, p. 6, 1925-6, MHQ. —(No. 311)

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46 8 Sha'bān or 24 Baihman: Tuesday 2nd February 1601 A.D.

47 12 Urdibihishṭa Ilāhī 46 Wednesday 22nd April 1601 A.D.

1009 H 45 ILĀHĪ (Thurs. 3rd July 1600 to Tues. 10th March 1601 A.D.)—Akbar, the King, (after conquering) the provinces of Khāndesh and the Deccan placing them in charge of returned. After completing the conquest of Khāndesh and the Deccan the king started for Lahore —Ins. in Kalideh, Gwalior State, p 15, 1933-4, RSS —(No 312).

1009 H 46 ILĀHĪ (Wednes. 11th March to Sun. 21st June 1601 A.D.)—The fort of Asir was conquered by Akbar Bādshāh Bādshāh Akbar, conquered Asir —Ins. on the main gateway of Asirgarh, Nimar District, p 5, 1925-6, MHQ. —(No. 313).

(1009 H) SHŪHŪR SAN 1001 (Satur. 24th May 1600 to Satur. 23rd May 1601 A.D.) (*Marathi*)—The 'Shukla Tirtha Gate' in the vicinity of Padakota, collapsed during the reign of Qāsim Barīd Shāh. Later on in the reign of Haḍrat 'Alī Barīd Shāh was reconstructed under Narsoram —Ins. on a gate in Bidar Fort, p 2, 1937-8, GY —(No 314).

1009 H (Thurs. 3rd July 1600 to Sun. 21st June 1601 A.D.)—The King Akbar after having conquered the Deccan and Dandesh (Khāndesh) set out for Hind —Ins's in the Nilkantha Temple, Mandu, Dhar, p 27, 1909-10, ZH —(No 315).

1010 H (Mon. 22nd June 1601 to Thurs. 10th June 1602 A.D.)—Written by Muhammad Mā'sūm —Ins. in the Jaipur Museum, p 21, 1923-4, GY —(No 316).

1014 H MUHARRAM (Thurs. 9th May to Fri. 7th June 1605 A.D.)—During the reign of Akbar, the emperor Tāhīr Muḥammad Husain 'Imāmu'd-Dīn, son of Sultān 'Alī Sabzwārī was successful in repairing this high road —Ins. in a wall of Tarapur Gate, Mandu, Dhar, p 19, 1909-10, ZH —(No. 317)

1014 H MUHARRAM (Thurs. 9th May to Fri. 7th June 1605 A.D.)—During the reign of Akbar the King Muḥammad Tāhīr u'ddīn Husain, son of Sultān 'Alī Sabzwārī was successful in erecting this building. —Ins. in the Ashrafi Mahāl, Mandu, Dhar, pp. 23-4, 1909-10, ZH. —(No 318)

(963 to 1014 H. 1556 to 1605 A.D.)—In the reign of Akbar Bādshāh and during the governorship of Muhammad Qāsim Khān (this mosque was built) —Ins. in the Jāmī' Masjid, Multan, p 8, 1927-8; MHQ —(No. 319).

1014 H (Thurs. 9th May 1605 to Mon. 28th April 1606 A.D.)  
O Khusrāu thy tomb was built by Tāhīr. (1014) The



builder of the tomb is Tāhīr Muhammad 'Imāmu'd-Dīn Hasan, son of Sultān 'Alī of Sabzwār, H 1014 —Ins in the Tomb of Mīr Khusrau, p 8, 1915-6, HB —(No 320).

✓ (1014 H. Thurs 9th May 1605 to Mon 28th April 1606 A.D.)—In the reign of the Emperor Jahāngīr Ghāzī —Ins in the tomb of Khusrau, p 8, 1915-6, HB —(No 321)

1014 H. (Thurs 9th May 1605 to Mon 28th April 1606 A.D.)—Written by Muhammad Mā'sūm Namī of Bhakkar —Ins. in Naraina, Jaipur State, p. 21, 1923-4; GY —(No 322)

1015 H (Tues 29th April 1606 to Fri 17th April 1607 A.D.) —This building was erected in the time of the Khān-i-Khānan, the son of Bairām Khān —Ins on the outer gate of the Shrine of Shaikh Bābū, Bālāpur, Berar, p 19, 1907-8; TWH —(No 323)

1015 H (Tues 29th April 1606 to Fri 17th April 1607 A.D.) —During the reign of Ibrāhīm 'Adil Shāh the mosque was built during the governorship of Āqā, Āqā Murād, —Ins. in the Jāmi' Masjīd, Qandhār Fort, Nanded District; p. 25, 1919-20, GY —(No 324).

1016 H 2 JULUS (Satur 18th April 1607 to Thurs 10th March 1608 A.D.)—The King that was Zahīru'd-Dīn Bābur By the grace at the time when King Jahāngīr, son of the King Akbar accomplished his desire of visiting the glorious shrine of His Majesty Zahīru'd-Dīn Muhammad Bābur he ordered this tablet —Ins on the Tomb of Bābur near Kabul, pp 4-6, 1923-4, LB —(No. 325)

1016 H 2 JULUS (Satur 18th April 1607 to Thurs 10th March 1608 A.D.)—By the grace of Divine Mercy, at the time when the king Jahāngīr accomplished his desire of visiting the shrine of His Majesty Bābur, he ordered this tablet on the grave of Mirzā Hindāl, son of the King Bābur. —Ins on the Tomb of Mirzā Hindāl near Kabul, p 8, 1923-4; LB —(No. 326)

1016 H 2 JULUS (Satur 18th April 1607 to Thurs 10th March 1608 A.D.)—By the order of the King Jahāngīr, son of Akbar, this tablet on the grave of Muhammad Hākīm, son of King Humāyūn, was completed —Ins. on the Tomb of Muhammad Hākīm near Kabul, pp 8-9, 1923-4, L.B —(No. 327)

1017 H. SHA'BĀN 12 Thursday (11th November 1608 A.D.)—A grant from the Court of Pīr Paulād in the Subāh of Khān-

desh, in the Sarkār of Mulher, in paragana of Kalnā, in the mauza of Ākār. The village of Ākār has been given as a gift by Pīr Paulād for bravery and firmness in cultivating and making habitable waste lands to Veru Āchūt Patel, son of Rāoji Patel of the community of Marathī, of the tribe of Mori, and to Haulu Nāik, son of Āchūt Nāik, Bhil of the tribe of Barirī  
—Ins on a copper plate, Khāndesh, p 6, 1913-4, JJM. and pp. 41-2, 1915-6, GY —(No 328)

1018 H RABĪ'I (Thurs. 25th May to Fri. 23rd June 1609 A.D.)—The death of Khawājāh Shāh Haidar of Isfahān occurred in Rabi' I, 1018 —Ins near a Dargāh at Nizamapatanam in Guntur District, p 57, 1937-8, GY —(No 329)

1018 H. (Mon. 27th March 1609 to Thurs 15th March 1610 A.D.)—During the reign of the king Ibrāhīm 'Adil Shāh and during the period of influence of Yāqut Khān, Ghāzī Khān, the Commandant of the Fort of Koppal, built this mosque  
—Ins. on 'Arbon-ki-Masjid near Siddi Burj Gate, Koppal, Raichur District, p 14, 1929-30, GY —(No. 330).

(1018 H) SHŪHŪR SAN 1010 Shaka 1531 Saumya (Wednes. 24th May 1609 to Thurs 15th March 1610 A.D.) (*Marathī*):—During the reign of the dynasty of Ahmad Shāh Baihmanī, after whom there was Humāyūn Akrām Barīd Shāh and in the eighth generation there was Amīr Barīd Jagapatrāo Daulatī constructed a well with steps —Ins in a well at Ashtūr, Bidar District, p 4, 1937-8, GY —(No 331)

1018 H. (Mon. 27th March 1609 to Thurs 15th March 1610 A.D.)—Built this Murtuzā Khān, the Ghāzī —Ins. in the Qāzī Masjid, Broach, p 33, 1933-4-Sup., MN —(No 332).

1018 H (Mon 27th March 1609 to Thurs 15th March 1610 A.D.)—The bulder of this well during the reign of . Amīr Barīd Shāh was the servant of the state, Jagat Rāo, the son of Banchālīkhandu —Ins in a well at Ashtur, Bidar District, p 3, 1937-8; GY —(No. 333)

1019 H. RAJAB 19 (Thurs 27th September 1610 A.D.)—The royal bastion was built during the reign of Burhān Nizām Shāh, by order of Malik 'Ambar —Ins. on the bastion in the northwestern wall of the Antur Fort, Aurangabad District, p 14, 1919-20, GY —(No 334)

(1019 H. about 1610 A.D.)—The 'Ambar bastion was built facing the west . during the administration of Malik 'Ambar .

—Ins. on a bastion in the Qandhār Fort, Nanded District, p 26, 1919-20; GY  
—(No. 335)

1019 H. (Fri. 16th March 1610 to Tues: 5th March 1611 A.D.)  
—When 'Abdu'llāh Beg was martyred, a voice from heaven said  
"May his grave be illuminated", 1019 —Ins on 'Abdu'llāh Beg's  
Tomb, Udgur, Bidar District, p 21, 1929-30, KMA—(No. 336)

1019 H. (Fri 16th March 1610 to Tues 5th March 1611  
A.D.)—This mosque was built during the sovereignty of Amīr Barīd  
Shāh and the builder was ' Khvājāh Bostān —Ins in a mos-  
que at Gornahalli, Bidar District, p 4, 1937-8, GY.—(No 337).

(987 to 1020 H 1579 to 1612 A.D.)—In the reign of .  
Ibrāhīm 'Adīl Shāh Muhammad Haidar, built this bastion  
—Ins. on the Faṭḥ Burj, Gulbarga Fort, p 7, 1907-8,  
TWH —(No 338).

(988 to 1020 H 1580 to 1612 A.D.)—This mosque was  
completed by the efforts of Malīk Amīnu'l Mulk —Ins. in the  
Jāmi' Masjid, Hyderabad City, p 45, 1917-8, GY.—(No. 339)

(988 to 1020 H.) Zi'l-HIJJA (1580 to 1612 A.D.)—During the  
time of King Ibrāhīm II, this enclosure was built . Sultān 'Alī  
built it It was time of spring and the season of bloom,  
after the break of the Holy war; it coincided with the month of  
Zi'l-hijja the Gate of 'Alī was built . —Ins in the fort of  
Koppal, p. 16, 1929-30; GY —(No. 340).

(988 to 1020 H. 1580 to 1612 A.D.)—During the reign of  
Ibrāhīm . . during the administration of the Vazīr Dīlāwar  
Khān . —Ins on a bastion in Mudgal Fort, p 18, 1935-6;  
GY. —(No 341)

1020 H. Zi'l-Qā'da 17 Saturday (11th January 1612 A.D.)—  
Muhammad Qulī Qutb Shāh, son of Ibrāhīm Qutb Shāh . was  
joined to God's mercy on Saturday, the 17th Zul' qada, 1020  
His age was 49 years and the length of his government 31 years  
—Ins. on the Tomb of Muhammad Qulī Qutb Shāh, Golconda,  
p 31, 1915-6, GY and pp 25-6, 1907-8, TWH —(No. 342).

1020 H (Wednes 6th March 1611 to Satur 22nd February  
1612 A.D.)—Shafaqatu'llāh constructed the Fayyāz mosque  
—Ins. in the Maddār Challa ki Masjid, Innar, Poona District;  
pp 21-2, 1933-4-Sup., MN - (No 343)

1022 H (Thurs 11th February 1613 to Mon 31st January  
1614 A.D.)—From the Court of the King Mīr Muḥammad

'Imādīn was appointed to build this bund —Ins in the Panī Mahāl, Naldurg, Nizam's State, p 3, 1917-8, GY.—(No 344).

1024 H 10 JULUS (Satur 11th March 1615 to Tues 9th January 1616 A.D.)—Shāh Jahāngīr, son of Akbar conquered the country of Rānā in the 10th year of his reign by his order this palace was completed at Pushkar Palace of Jahāngīr under the superintendence of Innī Rā'ī Singhdīlan —Ins. in the Jahāngīrī Mahāl at Pushkar, Jaipur State, p 22, 1923-4, GY (Also, pp 144-5, Ajmer-Historical and Descriptive by Har Bilas Sarda.) —(No 345)

1024 H (Satur 21st January 1615 to Tues 10th January 1616 A.D.)—In the reign of Burhān Nizām Shāh Ismā'īl Husain built this mosque at the instance of , Malik 'Ambar —Ins in a mosque near the tank in the Antur Fort, Aurangabad District; p 14, 1919-20, GY , —(No 346)

1024 H. (Satur 21st January 1615 to Tues 10th January 1616 A.D.)—Zahīd Muhammad built this well —Ins. in a well at Dhamoni, District Saugar, p 37, 1937-8, GY —(No 347).

1025 H, ZIL-HIJJA 9 (Sun 8th December 1616 A.D.)—The foundation of this mosque was laid on 22nd of Shawwāl, 1024<sup>15</sup> and it was completed on the 9th of Zul-hijja, 1025 during the reign of Burhān Nizām Shāh and administration of the officer of the state Miyān Baibūd . —Ins. in the Kamānī Masjid, Shivneri Fort, Poona District; p. 22, 1933-4-Sup, MN —(No. 348).

1026 H. JUMĀDI'-I 8 Sunday (4th May 1617 A.D.)—The date of the death of Zaimūl Abīdīn of Ardestān on the morning of Sunday, the 8th of Jumadi-I, 1026 —Ins. near a Dargāh at Nizamapatanam, Guntur District, p. 58, 1937-8, GY —(No. 349).

1027 H (Fri 19th December 1618 to Tues 8th December, 1619 A.D.)—The buildings of bygone kings, mosques, forts, palaces, wells . were repaired by Malik Amarjāh —Ins. in the Shāhī Makhtab Bidar Fort; p 26, 1927-8, GY —(No. 350)

1028 H. RAJAB 20 (Wednes 23rd June 1619 A.D.)—Amīr Sayyid, son of . Mīr 'Ināyatullāh of Mashhad (by birth) and of Isfahān by residence . On the 20th Rajab in 1028 —Ins on a tomb in the Ghāssalwārī, Hyderabad City; p. 31, 1935-6, GY. —(No. 351)

1028 H. ZI'L-HIJJA 17<sup>th</sup> Saturday (13th November 1619 A.D.)  
 —Date of the death of . Qāzī Tāqīu'd-Dīn, son of 'Abdu'llāh  
 on Saturday, the 17th day of Du'l-Hijja, year 1028  
 —Ins on a tomb near an 'Idgāh, Karhad, District Satara ; p 52,  
 1933-4-Sup. , MN —(No 352)

1028 H (Wednes 9th December 1618 to Satur 27th Novem-  
 ber 1619 A.D.)—When Ibrāhīm was the king of the age, none  
 was so perfect in bounty as he When the Deccan was conquered  
 by him, the 'Honoured Scholar' was the recorder of events 1028  
 —Ins on the Shāhī Makhlāb, Bidar , p 26, 1927-8 , GY —(No. 353)

1030 H. (Thurs 16th November 1620 to Mon 5th Novem-  
 ber 1621 A.D.)—Under the orders of the King these two plea-  
 sure houses were built by Hasan, during the reign of King Jahān-  
 gīr (son of) Emperor Akbar —Ins in Kaldeh, Gwalior State ,  
 p 16, 1933-4 , RSS. —(No. 354)

1030 H. (Thurs 16th November 1620 to Mon 5th Novem-  
 ber 1621 A.D.)—Yāqut a servant of Malīk 'Ambar Chūngīz  
Khānī —Ins over the east gate of Dagar Ghodī, Junnar, Poona  
 District , p 23, 1933-4-Sup , MN. —(No 355).

1031 H. JUMĀDĪ-I 10 (Wednes 13th March 1622 A.D.)—The  
 death of Khadijā, daughter of Sayyid Mīr 'Alī of Astarābādī,  
 the Shāikh of Āwand, occurred on the 10th of Jumada I, 1031  
 —Ins on the tomb of Bibī Khadijā in Mīr ka Dā'ira, Hyderabad ;  
 p 46, 1917-8 , GY —(No 356)

1031 H (Tues : 6th November 1621 to Fri 25th October  
 1622 A.D.)—Her Exalted Highness Sā'imā Khānam —  
 Ins. on a grave in the Tomb of Muhammad Quṭb Shāh, Golconda ,  
 pp 32-3, 1915-6 ; GY —(No 357)

1033 H MUHARRAM 9 Friday (24th October 1623 A.D.)—The  
 date of the death of Shāh Jamālu'd-Dīn, son of Qāzī Sharfu'd-  
Dīn Muhammad, known as the Qāzī of Miraj on Friday, the  
 9th Muharram 1033 —Ins on a Tomb in the com-  
 pound of an 'Idgāh at Karhad, Satara District ; p 52, 1933-4-Sup ,  
 MN. —(No 358).

1033 H. (Wednesday 15th October 1623 to Sun 3rd Octo-  
 ber 1624 A.D.)—This bastion of the twelve yard gun was built in  
 the reign of , Ibrāhīm 'Adīl Shāh by Bārāh Malīk, the

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49 17 Zi'l-hijja coincides with Monday and not Saturday.  
 17th Zi'l-hijja is Monday 15th November 1619 A.D..

son of Malik Sandal —Ins. on a bastion in the Fort of Gulbarga ; p. 7, 1907-8 , TWH. —(No. 359).

(1034 H.) SHŪHŪR SAN 1025 (Mon 24th May 1624 to Mon 23rd May 1625 A.D.)—During the period of Burhān Nizām Shāh, son of Murtazā Nazām Shāh secure in favour of 'Ambar 'Adil of Chungīz Khān, Miyān Batbūd —Ins in the Kamāni Masjid, Shivneri Fort, Poona District , p. 22, 1933-4-Sup , MN. —(No. 360)

1034 H (Mon . 4th October 1624 to Thurs : 22nd September 1625 A.D.)—Her Highness Khānam Āgha,<sup>50</sup> daughter of Mīr Maq-sūd 'Alī Tabātābā the tank which is situated in the vicinity of the market of Khairabād has been built by her Now in 1034 the above tank has been awarded by us to the refuge of Sayyids and persons of noble birth Shāh Khundkar, son of . . Shāh Muhammad Al-Husainī —Ins. in the pavilions of Mā'i Sahibā's Tank, Hyderabad , p 48, 1917-8 ; GY. and p. 28, 1907-8 ; TWH —(No 361)

1034 H (Mon . 4th October 1624 to Thurs : 22nd September 1625 A.D.)—During the reign of . Jahāngīr ... the distinguished Nawāb Jānsipār Khān laid the foundation of . mosque and completed.—Ins in the Qāzī Sāhib's Masjid, Bid ; p 14, 1921-2 , GY —(No. 362)

1035 H MUHARRAM (Fri . 25th September to Satur . 24th October 1625 A.D.)—This magic house was completed by the order of Muhammad Quṭb Shāh (at a cost of) 1,400 huns, the coin current at the capital Sultānnagar —Ins in the tomb of Miān Mishk, Hyderabad , p 55, 1917-8 , GY —(No. 363)

1035 H JUMĀDĪ-I 13 Wednesday (1st February 1626 A.D.)—The death of Sultān Muhammad Quṭb Shāh, son of Mirzā Muhammad Amīn, son of Ibrāhīm Quṭb Shāh, occurred on Wednesday, the 13th of Jumādā I 1035 His birth in the month of Rajab 1001 H<sup>51</sup> . and his accession on the 17 of Zul-qada 1020<sup>52</sup> . The length of his reign was 14 years and 6 months and the period of his life 34 years and 10 months.—Ins on the Tomb of Muhammad Quṭb Shāh, Golconda , p. 32, 1915-6 , GY and p 26, 1907-8 ; TWH —(No 364).

50. Khānam Āgha was the wife of Prince Mirzā Muhammad Amīn, the youngest son of Ibrāhīm Quṭb Shāh and the mother of Muhammad Quṭb Shāh.

51. Rajab 1001 H. Saturday 24th March to Sunday 22nd April 1593 A.D..

52. 17 Zi'l-qa'da 1020 H. Satur 11th January 1612 A.D..

1035 H. (Fri 23rd September 1625 to Mon 11th September 1626 A.D.)—Her Exalted Highness Zuhra Bī The builder Fātimā Sultān, daughter of Sultān Muḥammad Amin — Ins on the Tomb of Zuhra Bī, Golconda ; pp 33-4, 1915-6, GY. and p. 27, 1907-8, TWH. —(No. 365).

1035 H. (Fri 23rd September 1625 to Mon 11th September 1626 A.D.)—In the reign of Sultān Burhān Nizām Shāh this gateway was built by Nasir Farhād Khān by the order of Malik 'Ambar —Ins on the second gateway of the Antur Fort, Aurangabad District, p 12, 1919-20, GY—(No. 366).

1035 H. (Fri 23rd September 1625 to Mon 11th September 1626 A.D.)—This mosque was built during the reign of 'Abdu'llāh Qutb Shāh. The founder (is) Hajī Kamāl —Ins on Hajī Kamāl's mosque, Hyderabad, p 25, 1935-6, GY —(No 367).

1036 H. (Tues 12th September 1626 to Satur 1st September 1627 A.D.)—When 'Amu'lla departed from the world the year of death 1036 —Ins. on a Tomb in the Ghāssalwāri, Hyderabad City ; p. 32, 1935-6, GY. —(No. 368).

(1014 to 1037 H.) 10 JUMĀDĪ-I 11 (1606 to 1627 A.D.)—The well is the property of Mīr Sayyid Ismā'il and has been repaired in the reign of Shāh Jahāngīr, Bādshāh Ghāzī —Ins now in the Indian Museum, Calcutta ; p 29, 1933-4, MSA —(No. 369)

1037 H. (Sun 2nd September 1627 to Wednes 20th August 1628 A.D.)—The child .. son of Kulsūm, daughter of Marjūmin Nurillāh, Sultān Muhammad Qutb Shāh —Ins. on the grave of Princess Kulsūm's infant son, Golconda, p 34, 1915-6 ; GY. and p 27, 1907-8, TWH —(No. 370).

1037 H. (Sun 2nd September 1627 to Wednes 20th August 1628 A.D.)—In the reign of Shāh Jahān .. Hasan was appointed the Qilādār of Asir He then built a house on this fort.—Ins in the Asir Fort, p 6, 1925-6 ; MHQ —(No. 371).

1038 H. SHA'BĀN 29 SHŪHŪR SAN 1029 (Tues 14th April 1629 A.D.)—The wall of the Muḥammadnagar fort was repaired under the superintendence of Sultān Nawwāb 'Abdu'llāh Qutb Shāh Malik Yūsuf (and) Malik Nū Muhammad supervised the repairs —Ins. on the western wall, Golconda Fort, p 50, 1913-4, GY. —(No. 372).

1040 H. (Satur : 31st July 1630 to Tues 19th July 1631 A.D.) —On this hillock the track was cleared under the government of ....

Shāh Jahān, the king . —Ins. in Anad near the Ajanta Ghat, Hyderabad City, pp. 33-4, 1935-6; GY —(No 373).

1042 H. (Mon : 9th July 1632 to Thurs 27th June 1633 A.D.)—  
1042 'Abdu'llāh built a mosque Written by Luṭfu'llāh al-Husamī al-Tabrizī 1043<sup>53</sup> endeavoured to complete the house . . in 1044<sup>54</sup> —Ins. on the Shaikh Shaikhpet, Golconda, p 22, 1935-6; GY. —(No 374).

1043 H RAJAB 18 Thursday Sam 1690 Vadya 5 (9th January 1634 A.D.)—This fort on the mountain was built by Mahārāj Rāja Srī Mednī Rā'ī, son of Srī Anant Rā'ī, son of Srī Bhagabant Rā'ī —Ins in the Fort of Palamāu in the Chhota Nagpur, Bihar Division, p. 23, 1933-4, GY —(No 375).

1043 H (Fri 28th June 1633 to Mon 16th June 1634 A.D.) —This building was completed through the efforts of the Shaikh, the leader This mosque was built by the order of King 'Abdu'llāh —Ins in the Toli Masjid, Hyderabad; p 50, 1917-8, GY —(No. 376).

1044 H RABĪ'-I 13<sup>55</sup> Sunday (28th June 1634 A.D.)—Date of the death of Fātimā, daughter of Jā'far Shāh, Sunday, 13th . . Rabī' I, 1044 —Ins on a tomb in the compound of the 'Idgāh in Karhad, Satara District, p 53, 1933-4-Sup, MN —(No. 377).

1045 H SHAWWĀL 12 Julus 9 Farwardin 1 (Thurs 10th March 1636 A.D.)—This fort along with other forts which are (mentioned) in the Anjrā'ī Fort (in the reign of) Shāh Jahān . were conquered by Allāh Vardī Khān Turkman —Ins in the Fort of Chandor, District Nasik; p 10, 1937-8, QMM. —(No. 378).

1045 H SHAWWĀL 16 Julus 9 Farwardin 5 (Mon 14th March 1636 A.D.)—Shāh Jahān Allāh Vardī Khān Turkman (conquered) this fort (Indrā'ī) with some other forts, the names of which are written in the course of two months The Chandor Fort, the Rājdhair Fort, the Kolār (Koledhair) Fort, the Kanchanā and Manchanā Forts, the Raulā and Jaulā Forts, the Mārkanḍā Fort, the Kanherā Fort, the Ahiwant Fort, the Anchlāgar Fort, and the Rāmsey Fort . —Ins. in the Indrā'ī Fort, Nasik District, p 10, 1937-8; QMM —(No. 379).

53 1043 H commences on Fri 28th June 1633 A.D.

54 1044 H. commences on Tues 17th June 1634 A.D.

55 13 Rabī'-I is Wednesday, 28th June not Sunday Sunday coincides with 3rd or 23rd Rabī'-I or 13th Jumādī-I, which corresponds to 18th August, 7th September or 26th October respectively.



1045 H (Sun 7th June 1635 to Wednes : 26th May 1636 A.D.)—His Exalted Highness, the refuge of the Sayyids ... Shāh Khundkar, son of Shāh Muhammad al-Husainī<sup>56</sup> —Ins. on a grave near the Tomb of Muhammad Qutb Shāh, Golconda ; p. 33, 1915-6, GY. —(No 380).

1045 H. (Sun 7th June 1635 to Wednes. 26th May 1636 A.D.)—The mosque was built . during the reign of Shāh Jahān . . Sar Andāz Khān was the founder . —Ins in the Provincial Museum, Lucknow, p. 40, 1937-8, GY. —(No. 381).

1046 H. MUHARRAM 25 Julus 10 Tır 9 (Sunday 19th June 1636 A.D.)—Shāh Jahān . Allāh Vardī Khān Turkman, this fort of Dhodap along with fourteen forts the names of which are during the four months, conquered The fort of Chandor, the fort of Indrā'ī, the fort of Rajdhau, the fort of Kolair (Koledhau), the fort of Kanchnā, the fort of Manchnā, the fort of Kanherā, the fort of Jaulā, the fort of Raulā, the fort of Mārkanḍā, the fort of Ahiwant, the fort of Anchlāgar, the fort of Rāmsej . —Ins in the Dhodap Fort, District Nasik, p. 12, 1937-8, QMM —(No. 382).

1046 H. (Thurs 26th May 1636 to Mon. 15th May 1637 A.D.)—The builder of the . arch is Saf Shikan Khān, the disciple of Shāhjahān —Ins on an arch at Bīd, p 15, 1921-2, GY. —(No. 383)

1048 H JUMĀDĪ'-II (Satur. 29th September to Sun 28th October 1638 A.D.)—During the reign of Shāh Jahān 'Umdat-ul-Mulk Khānī Daurān Bahādur, Nusrat Jang, on 7th Jumādī I 1046<sup>57</sup> blew up the Faṭh Burj of the Udgir Fort and conquered it. On 14th of the same month<sup>58</sup> the fort was entrusted to Mughal Khān Zain Khān Kokā The bastion was completed in . Zu'Qa'da 1047<sup>59</sup> Written by Zain-ul 'Abidin under the supervision of Bābū Khān, inscribed on Jumādī II 1048 . —Ins in Udgir, District Bidar, p 23, 1929-30, KMA —(No 384).

1049 H RAJAB 3 (Sun. 20th October 1639 A.D.)—A young man . Date of the death of the deceased Qāzī Ghayāthu'd-Din Muhammad, 3rd Rajab 1049 . —Ins on a tomb in

56 Sayyid Shāh Muhammad al-Husainī was popularly known as Bandā Nawāz Gesū Darāz.

57. 7 Jumādī-I 1046 H : Tues. 27th September 1636 A.D.

58. 14 Jumādī-I 1046 H : Tues. 4th October 1636 A.D.

59 Zi'l-qa'da 1047 H Thurs : 8th March to Thurs. 5th April 1638 A.D.

the compound of the 'Idgāh in Karhad, District Satara, p. 54, 1933-4-Sup.; MN. —(No. 385).

1050 H RAJAB (Wednes 7th October to Wednes 4th November 1640 A.D.)—In the reign of Sultān 'Abdu'llāh Qutb Shāh, his servant Khairāt Khān founded this malgus, dug this well and planted this garden —Ins in the Musa Burj, Golconda Fort; p. 27, 1907-8, TWH. and p. 55, 1913-14, GY.—(No. 386).

1050 H. ZIL-HIJJA 27 Tuesday (30th March 1641 A.D.)—Khizr Khān, Mujāhid Khān, Burhān and Jalālu'd-Dīn, who are intimate friends sleeping together in the dust of Dhar on the 27th Zul-Hijja of the 1050 Shaikh Burhān died martyr. Date of the martyrdom of Khizr Khān the son of Mansūr Khān, the nephew of Ibrāhīm Khān, Barwālī, Tuesday the 27th Zul Hijja year 1050 —Ins in the Barwālī Masjid, Dhar; pp. 16-7, 1909-10, ZH and p. 9, 1911-12; GY. —(No. 387).

1050 H (Mon 13th April 1640 to Thurs 1st April 1641 A.D.)—In the reign of Shāh Jahān, this mosque was completed. —Ins. in the Bandiwālī Mosque, Bhonrasa, Gwalior State; p. 34, 1937-8, RSS —(No. 388).

1050 H (Mon 13th April 1640 to Thurs 1st April 1641 A.D.)—During the reign of Shāh Jahān, this mosque was built. —Ins in the Binā Neokī Masjid, Bhonrasa, Gwalior State, p. 33, 1937-8, RSS. —(No. 389).

1052 H RAJAB (Fri. 16th September to Satur 15th October 1642 A.D.)—In the reign of Sultān 'Abdu'llāh Qutb Shāh, this granary was completed by Khairāt Khān. —Ins on the 'Ambar Khānā in the Fort of Golconda, p. 27, 1907-8; TWH. and p. 57, 1913-4, GY. —(No. 390).

1052 H (Tues 22nd March 1642 to Satur 11th March 1643 A.D.)—During the reign of Shāh Jahān ... Know, that the daughter of Zam Khān<sup>60</sup> built the Khāss Mahall. Sarāi Mahall-i-Khāss. —Ins. from the Khāss Mahāl now in the Delhi Museum; p. 12, 1913-4, ZH. —(No. 391).

1053 H (Sun 12th March 1643 to Wednes 28th February 1644 A.D.)—Rahīm Khān who is a servant of Qutb Shāh. (built) mosque. completed —Ins. on Rahīm Khān's mosque, Hyderabad; p. 49, 1917-8, GY. —(No. 392).

1053 H. (Sun 12th March 1643 to Wednes 28th February 1644 A.D.)—When Randu'llāh Khān beat the drum of death.

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60. Zam Khān, a foster brother of Shāh Akbar

he set off on March 1051<sup>61</sup> . . . took rest with God . 1053  
 . . . Writer Mīr Rikāb son of 'Alī —Ins. over the east door  
 of the Tomb of Randu'llāh Khān, Rahamatpur, District Satara ,  
 p. 56, 1933-4-Sup. : MN (Also, pp. 548-9, Satara District  
 Gazetteer.) —(No. 393)

1053 H. (Sun . 12th March 1643 to Wednes : 20th February  
 1644 A.D.)—During the reign of . . . Sultān Muhammad . . . built  
 the . . . Gagan Mahāl on the top of the hill . . . It has been built  
 by . . . the servant of the Court, Rāgvandu, who in valour excels  
 Rustam —Ins. in the Ghagan Mahāl, Mudgal Fort ; p. 19,  
 1935-6, GY —(No. 394).

1054 H. (Thurs . 29th February 1644 to Sun 16th February  
 1645 A.D.)—In the reign of Shāh Jahān the Khān (Haqiqat  
Khān) built this inn . . . Ishāq Beg Yazdī, entitled Haqiqat  
Khān, became founder of the Caravansarai . . . Mounted or foot  
 sepoy should not stay in . . . —Ins. on a Caravansarai in Mahālā  
 Chaklā, Surat ; p. 12, 1925-6 ; CRS. —(No. 395).

1054 H. (Thurs 29th February 1644 to Sun : 16th February  
 1645 A.D.)—Built by Firōz Khān —Ins. in Chhoti Khānqāh of  
 Mahabūb Subhānī, Bidar, p. 28, 1931-2, GY —(No. 396).

1055 H. ZI'L-HIJJA (Wednes . 7th January to Thurs . 5th  
 February 1646 A.D.)—During the reign of . . . 'Adil Shāh bes-  
 towed the administration of Kalyān upon Sidi Dilāwar, who is  
 valiant enough to justify his name. Although Kalyān had a  
 beautiful fort, yet it was adorned by him also to a degree. At  
 the top of the citadel he built fine towers and placed guns on them  
 to repel the enemy . . . He constructed . . . ramparts at three points.  
 —Ins. in the Rāj Mahāl in the Kalyani Fort, pp. 12-3,  
 1935-6, GY. —(No. 397).

1056 H. 19 JULUS (Sun : 8th February to Satur . 4th July  
 1646 A.D.)—This pleasant mosque . . . the tomb of . . . Bābur  
 . . . by the order of . . . King Shāh Jahān, after the conquest of  
Balkh and Badakhshāh and the flight of Naḍhr Muhammad Khān  
 from Balkh to Shibarghah, pursued by an army of active warriors  
 and the battle delivered by him in those parts to those victorious  
 troops and his defeat and the victory (gained) by that martial  
 army on that battle field . . . it was completed . . . for the sum  
 of 40,000 rupees—Ins. on a mosque near Kabul, p. 12, 1923-4,  
 LB —(No. 398).

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61 1051 H commences on Fri 2nd April 1641 A.D

(1056 H.) 1047 SHŪHŪR SAN (Sun · 24th May 1646 to Sun 23rd May 1647 A.D.)—During the reign of Sultān Muhammad 'Adil Shāh . this palace this pavilion, this vault . . were built by Sidi Dilāwar, Hayāldār of the Kalyāni Zone  
—Ins. on the Gunpowder Magazine in the Kalyani Fort, p. 12, 1935-6, GY —(No. 399).

1058 H. (Mon · 17th January 1648 to Thurs. 4th January 1649 A.D.)—May this shrine Sayyid Muhammad Husaini, Gisū Darāz . in the reign of Sultān Muhammad 'Adil Shāh, the Ghazī, the founder was . 'Alī Razā, the son of Muhammad Āqā, —Ins in the wall of the Ghaniālli Burj, Gulbarga Fort, p. 7, 1907-8; TWH. —(No. 400).

1059 H (Fri. 5th January to Mon 24th December 1649 A.D.)  
—The garden was laid by Husamu'd-Dīn Khān . son of Nizāmu'd-Dīn Khān, son of Ghiyathu'd-Dīn 'Alī Āsaf Khān, son of Āghā Mullā, son of Badī'uz-Zamān, son of Badru'd-Dīn Hasan of Qāzwin, may God illuminate their resting places  
—Ins in the Bārā Mahāl in Bāgh-i-Husam, Udgir, District Bidar, p. 25, 1929-30, KMA. —(No. 401)

1059 H. (Fri 5th January to Mon : 24th December 1649 A.D.)  
—This Jāmi' Masjid was erected and painted during the regime of . Pīr Ahmad —Ins in Dabhol, District Ratnagiri, p. 13, 1933-4, RGG. —(No 402).

1059 H (Fri 5th January to Mon . 24th December 1649 A.D.)  
—From Sultān Muhammad, the King Afzal (Khān) received the most glorious title<sup>62</sup> because many forts of talismanic foundations were conquered and subdued by him in Carnatic He has led an army from the sea to the sea —Ins on the west door of the Tomb of Randu'llāh Khān, Rahamatpur, District Satara; p. 55, 1933-4-Sup; MN. (Also, pp 548-9, Satara District Gazetteer) —(No. 403).

1059 H (Fri 5th January to Mon 24th December 1649 A.D.)  
—Rauzā of Randu'llāh Khān The building by Afzal (Khān) . . the peerless Rauzā 1059 —Ins over the north door of the Tomb of Randu'llāh Khān, Rahamatpur, District Satara, p. 57, 1933-4-Sup; MN. (Also, pp 548-9, Satara District Gazetteer) —(No 404).

1059 H. (Fri. 5th January to Mon . 24th December 1649 A.D.)—Afzal Khān-i-Muhammad Shāhi it became easy in the

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62. Rustam-i-Zamān was the title of Randu'llāh Khān

reign of Muhammad Shāh, all the infidels became subject to the Muslims. During the reign of the king of the Deccan, Muhammad ('Ādil) Shāh, appeared Afzal, the idol-breaker —Ins on the Tomb of Jahāngīr's mother, Raḥamatpur, Satara District, pp 58-9, 1933-4-Sup, MN —(No 405)

1062 H. (Thurs 4th December 1651 to Sun 21st November 1652 A.D.) (*Persian*).—That great Amīr, Malik, Shāikh 'Alī, who was the deputy of Dabul by the command of the King, when the people saw that he was a defender of the faith, they represented to him that, from the old, whoever did not leave a natural son, whether he be a Hindu or one who takes refuge in Faith (Muslim), after his death, whatever was left of his property, whether riches, wealth, garments or caps, the officers of Dabul used to confiscate it. By this evil practice the world had been ruined. The request of the people was accepted by him as he had great regard for them. To his Sarnaubat named 'Abdu'r Rasūl he issued the order that by the command of the King both Hindus and Muslims are exempt, without doubt. This is the charity of the King.

(*Marathi*) —In the port Mustafābād in Dābhelāvatī the property of person whether Hindu or Musalmān who dies without an issue should not be confiscated. The Mokāshī, the Thānādār, the Ināmādār should not confiscate it. The person who dies without leaving a son should be pardoned. —Ins on a tablet opposite Jāmi' Masjid, Dabhol, District Ratnagiri, pp 10-2, 1933-4-Sup; MN —(No 406).

1063 H JŪMĀDĪ-II (Tues 19th April to Wednes 18th May 1653 A.D.)—During the governorship of Mirzā Muhammad, ... the son of Mirzā Badī'uzamān Maṣḥḥadī (this gate) was built under the supervision of Muhammad Husain Maṣḥḥadī—Ins on the Bhagwanya Gate, Mandu, Dhar; p 20, 1909-10, ZH and p. 10, 1911-2; GY —(No 407).

(1063 H) SHAKA 1575 Vijaya Bhādrapada Shud 13 (Fri 26th August 1653 A.D.)—Sujayati Āsārī Rustam Begu, the Hawāldār of the fort of Panāmalle, the agent (Karyakartā) of Hazarat Navāb Sāḥeb (who was himself the agent of Hajarati Ālampannāh Sultān 'Abdu'llāh Qutb Shāh, the lord of Golconda throne, built at Punāmalli this mosque. —Ins. on a mosque at Punamalli, District Chinglepet, p 53, 1937-8; GY. —(No. 408).

1063 H. SHAWWĀL 20 (Satur 3rd September 1653 A.D.)—During the reign of Sultān 'Abdu'llāh Qutb Shāh . and during the government of Nawāb . . Jumlatu'l-Mulk Mir Muhammad Sā'id Rustam son of Dhu'l-Fiḡār of Istarābād,

built and completed this mosque —Ins. on a mosque at Poona-malli, Chingleput District, p 53, 1937-8, GY —(No. 409).

1063 H. (Mon 22nd November 1652 to Fri 11th November 1653 A.D.)—Husaini bastion was built —Ins on a bastion, Gingee Fort, p 44, 1937-8, FMK. —(No. 410).

1064 H. (Satur 12th November 1653 to Tues 31st October 1654 A.D.)—In the year 1034<sup>63</sup> Shāh Jahān started for the eastern provinces left this fort, with all his effects in it, in the custody of the honest Rāj Gopāl Dās, afterwards when Sulṭān Parviz and Mahābat Khān fought for two years, the valiant Rājā did not allow them to surround and besiege the fort On his return from eastern India the king (Prince Khurram) honoured the territory again and Rājā Gopāl Kor was honoured by a meeting His rank was raised to 5,000 with 5,000 horse and by the kindness of the Prince he was given the grand title of "Rājā Māndhātā" After a few days the King went to Tatt'a, and there the Rājā and his eldest son Kunwār Balrām were killed The year of his (Shāh Jahān's) accession 1037<sup>64</sup> Later on in 1063,<sup>65</sup> Kunwār Manohār Dās, son of the Rājā Māndhātā, became the commandant more or less independent, and by the grace of the King, selected a suitable spot and constructed this gateway in 1064.—Ins on the Phuta Darwāzā, Asīgarh Fort, Nimar District; pp 7-8, 1925-6, MHQ. —(No. 411).

1064 H (Satur 12th November 1653 to Tues 31st October 1654 A.D.)—During the reign of (Shāh Jahān) through the endeavours of Ni'matu'llāh Khān the construction of the mosque was completed. —Ins. on a mosque near the Dargāh of Sayyid Chand Sāhib, Udgir, Bīdar District; p 26, 1929-30, KMA. —(No 412).

1065 H. (Wednes 1st November 1654 to Satur 20th October 1655 A.D.)—During the reign of Shāhjahān Prince Aurangzeb built this mosque after the site has been previously occupied by the temple completed through the efforts of Ilāh Yār. —Ins in the 'Alamgīr Mosque at Bodhan near Nizāmad, p 18, 1919-20, GY. —(No. 413).

1066 H (Sun 21st October 1655 to Thurs 9th October 1656 A.D.)—By the order of Muhammad, the King of the land and the

63 1034 H. commences on Mon 4th October 1624 A.D..

64 1037 H commences on Sun : 2nd September 1627 A.D

65. 1063 H. commences on Mon 22nd November 1653 A.D..

sea, for rebuilding every bastion, wall and gate the building was completed —Ins. on the Kālā Pāhār Burj, Gulbarga Fort ; p 8, 1907-8, TWH —(No 414).

1067 H (Fri 10th October 1656 to Mon 28th September 1657 A.D.)—(The officials) built the Muhammadi Burj in Nuṣratābād during the reign of King 'Alī when Āqā Muhammad was the learned Nā'ib —Ins on the Muhammadi Burj, Shāhpūr Fort, Gulbarga District, p 4, 1931-2, GY.—(No 415).

1067 H (Fri 10th October 1656 to Mon 28th September 1657 A.D.)—I have bequeathed all for the mosque Šālih Begam Sayyidā has written . this —Ins. on the Šālih Begam's Mosque, Hyderabad City, pp. 28-9, 1935-6 ; GY. —(No. 416).

1069 H (Sun 19th September 1658 to Wednes 7th September 1659 A.D.)—When Prince Aurangzeb sat on the throne wrote down the date immediately His humble slave Ahmad of (sic) Naj'm II, was by King's orders, the commandant of the fort of Asir in this year.—Ins. on the main gateway of Asirgarh, Nimar District, p 5, 1925-6, MHQ —(No. 417).

1069 H. (Sun 19th September 1658 to Wednes 7th September 1659 A.D.)—The builder of this mosque is Ahmad Khān Kheshgi —Ins in a mosque at Bidar, p 28, 1931-2 ; GY. —(No. 418)

1070 H. RAB'II 9 (Wednes 14th December 1659 A.D.)—Luṭfullāh, engineer, the son of 'Ustād Ahmad, architect of Shāh Jahān, Khwājā Jādu Rā'i, 'Ustād Sheo Rām and 'Ustād Hamid had come on pilgrimage . and wrote these few words to commemorate it—Ins. in the Charbā Masjid, Mandu, Dhar, p. 23, 1909-10 ; ZH. —(No. 419)

1071 H SHAWWĀL 1 Julus 4 (Sun : 19th May 1661 A.D.)—During the caliphate of . 'Alamgīr Shāh Sardār Khān Fauzdar built the masonry pulpit —Ins. on the Jāmi' Masjid, Bid, p 16. 1921-2 ; GY. —(No 420).

1071 H (Mon : 27th August 1660 to Fri : 16th August 1661 A.D.)—The date of the death of . Nawwāb Sultān Yār Khān . 1071 —Ins on the tomb of Nawwāb Sultān Yār Khān known as Bhīr Bhanjan, Broach, p 34, 1933-4-Sup., MN —(No. 421)

1072 H. ZIL-HIJJA 28 (Sun 3rd August 1662 A.D.)—Sayyid Chirāgh, the inhabitant of Madināh this mausoleum —Ins. on the tomb of Shāh Roshan Chirāgh Palwal, Gurgaon District, Punjab, p. 4, 1911-2 ; MMS —(No. 422).

1073 H (Wednes. 6th August 1662 to Satur 25th July 1663 A.D.)—From all eternity Pem Matī was a flower of paradise  
1073 . —Ins on the Tomb of Pem Matī, Golconda, p 36, 1915-16, GY. —(No. 423)

1076 H. (Tues 4th July 1665 to Satur 23rd June 1666 A.D.)  
—During the reign of King 'Alamgīr Jalīs Fāṭimā built this mosque It was completed by the efforts of Mīr Fāḍḥil, son of Āqā Kamāla —Ins in the Bārā Khāmba Mosque, Hindaun, Jaipur State, p 25, 1923-4; GY. —(No 424).

1077 H. SHA'BĀN 28 Tuesday (12th February 1667 A.D.)—The death of Hayāt Bakhsh Begam,<sup>66</sup> occurred on the night of Tuesday, the 28th of Sha'bān, 1077 —Ins on the Tomb of Hayāt Bakhsh Begam, Golconda, p 35, 1915-6, GY and p 26, 1907-8; TWH —(No. 425).

1077 H 10 JULUS (Fri 15th February to Thurs 13th June 1667 A.D.)—Aurangzeb 'Alamgīr Bahādur Qal'a Kūsha (Fort Opener Gun) made by Muhammad 'Alī 'Arāb, shots ten seers gun-powder, three and three-quarters seers according to the Jahāngirī weight. —Ins on a gun in Golconda, p 48, 1937-8, KMA —(No. 426).

1077 H (Sun 24th June 1666 to Thurs 13th June 1667 A.D.)  
—This great bastion, which is called the Haidarī bastion, in the fort of the city of Muhammadnagar, has been built for the reason that during the year 1066<sup>67</sup> Sulṭān Aurangzeb, son of Shāh Jahān, accompanied by a large army, besieged the fort. Among the nobles of the king was one, Mīr Mirān,<sup>68</sup> who had promised to conquer the fort and make it over to the King within three days established and carried the intrenchments and mines to the ditch (of the fort) As this place was a small bastion an order of 'Abdu'llāh Quṭb Shāh to the Wazīr of Wazīrs Commander-in-Chief Musā Khān, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy Thereupon the Khān with all caution baffled the enemy day and night And by the Divine decree a gun shot struck the body of Mīr-i-Mirān in such a manner that he expired in that very intrenchment (whence he was bombarding the fort) Three days after his death peace was concluded When the siege had been raised the supreme orders were issued to the

66. Hayāt Bakhsh Begam was the wife of Muhammad 'Adil Shāh and daughter of Muhammad Qulī Quṭb Shāh

67. 1066 H. commences on Sun: 21st October 1655 A.D..

68. Mīr-i-Mirān 'Asadu'llāh Khān Bukhārī.



above mentioned Khān that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines (on this side) In obedience to . orders through the efforts of the aforesaid Khān, this large bastion (was built) within a short time and completed in the year 1077 and the architect's name . Dharmāchar , —Ins. on the Haidari or Musā Burj, Golconda Fort , pp. 52-3, 1913-4 , GY and pp. 51-2, 1937-8 , KMA —(No. 427)

1077 H. (Sun 24th June 1666 to Thurs 13th June 1667 A.D.)—Written by Taqi'ud-Dīn Muhammad, son of Shaiikh Sālīh of Bahrain. 1077 . —Ins. on a mosque near Hayāt Bakhsh Begam's Tomb, Golconda , p 36, 1915-6 , GY —(No. 428)

1077 H. (Sun 24th June 1666 to Thurs . 13th June 1667 A.D.)—When during the reign of the emperor 'Alamgīr . by Sā'id Khān of the Quraishī family was erected this mosque —Ins. in the Sāwī Masjid in the Muhallā of Sā'id Khān Quraishī, Multan , p 14, 1927-8 , MHQ —(No. 429).

1077 H. (Sun . 24th June 1666 to Thurs . 13th June 1667 A.D.)—(Built) under the superintendence of Shāh Muhammad Raza, the keeper of the fort . —Ins on a bastion, Shāhpūr Fort, Gulbarga District ; p 5, 1931-2 , GY —(No. 430).

(1077 H. about 1667 A.D.)—Rabī'-II —Junāid Bī , Sijanai in the month of Rabī' II (demise) 'Abu'l Hasan ' built in her memory this tomb and mosque —Ins on the Tomb of Junāid Bī, Golconda , p. 4, 1931-2 , GY —(No. 431)

(1078 H.) 1068 SHŪHŪR SAN SHAKA 1589 (Fri : 24th May 1667 to Mon . 2nd March 1668 A.D.)—On Wednesday the 7th day of the bright half of Magha in the year Manmath . . Shāh . Shaka 1578<sup>69</sup> the king Sultān Aurangzeb having come with stoney army was laying siege to the fort of Muhammadnagar. The brother of Aurangzeb (saying) that he would capture this fort in three days. (Ordered) the person named Mīr-i Mīrān, the chief Minister among his imperial ministers at a battery, very ably day and night Hazarat Sultān 'Abdu'llāh Qutb Shāh on his side gave orders to the close friend and great minister Hazarat Musā Khān 'You had better remain at that bastion and strike the hostile army. For this (purpose you) must be much on the alert According to the abovementioned Khān was foremost in the work of checking (daf) the enemies (ghanīm) carefully day and night

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69. Manmath . Sh 1578 Magha Shud 7, Wednesday : 23rd January 1656 A.D. .

. A cannon shot having struck Mīr-i-Mīrān he met with his death at that very battery (morchā). Three days after his death

by the order of Āllampanāh and in the same manner as ordered by His Majesty the above mentioned Khān got (the bastion) completely made by the bricklayer Dharāmchārier within a few days. The year in which Aurangzeb came is 1056 Shuhūr San.<sup>70</sup> The complete doing (up of the bastion) took place in 1068 Shahūr San Shālī Shāka 1589 —Ins on the Musā Burj, Golconda Fort, pp 54-55, 1913-4, GY —(No. 432)

1078 H. (Thurs 13th June 1667 to Sun 31st May 1668 A.D.) —During the reign of 'Alī 'Adil Shāh . Shākh 'Abu'l Hasan, son of Qāzī 'Abdu'l Aziz built —Ins. in the Shāhpur Fort, Gulbarga District, p. 5, 1931-2, GY —(No. 433).

1079 H. JULUS 11 (Tues 2nd June 1668 to Satur 23rd January 1669 A.D.) —During the reign of 'Alamgīr ... this gate was commenced and finished under the supervision of Khān Muhammad Beg Khān —Ins on the Delhi or 'Alamgīr Gate, Mandu, Dhar, p 20, 1909-10, ZH. —(No. 434).

1080 H. (Satur 22nd May 1669 to Tues 10th May 1670 A.D.) —This mosque has been built by Faṭh Shāh read Ruknu'd-Dīn as the name of father and 'Ayīshā Sultānā the name of his mother —Ins in a mosque at Bidar, p 29, 1931-2; GY. —(No 435).

1081 H. RĀBĪ'-II 15 (Mon 22nd August 1670 A.D.) —On the 15th of Rābī' II 1081 year Ilāh Laqdī Beg, son of Amru'llāh Beg, Sawāi passed —Ins on a tomb near the Hazarat Khalilu'llāh's Shrine, Aṣhtur, Bidar District; p. 19, 1927-8; GY —(No. 436).

1082 H.<sup>71</sup> SHAWWĀL 15 Wednesday Julus 14 (15th February 1671 A.D.) —In the reign of Aurangzeb ., and during the governorship of Mukhtār Khān al-Husainī as-Sabzwārī, this gate was completed —Ins on the Shāh Ganj Darwāzā, Bidar City, p 37, 1927-8; GY. —(No. 437).

1082 H. RĀBĪ'-I 25 Julus 14 (Satur 22nd July 1671 A.D.) —When .. Aurangzeb Bahādur 'Alamgīr was . destroying ..

70. 1056 Shuhūr San . Thurs 24th May 1655 to Fri 23rd May 1656 A.D.

71. The year ought to be 1081 H. and not 1082 H., Both Julus and Wednesday do not agree with the latter.

Mukhtār Khān al-Ḥusainī As-Sabzwārī, the governor of the province of Zafarābad, demolished the temple and built a mosque, garden . completed . and entrusted to Mirzā Najmu'd-Dīn Aḥmad, the son of Mirzā Qāmu'd-Dīn Muhammad. Written by Qāmu'd-Dīn Muhammad, son of Mukhtār Khān al-Ḥusainī ...—  
Ins. in a mosque in Farāh Bāgh in the suburbs of the Bidar City ;  
p. 33, 1927-8 ; GY —(No. 438).

1082 H RĀBĪ'II 15 Friday 14 Julus (11th August 1671 A.D.)  
—Aurangzeb Bahādūr during the administration of Mukhtār Khān al-Ḥusainī as-Sabzwārī, this gate was completed.—Ins on the Faṭh Darwāzā, Bidar City ; p. 37, 1927-8, GY —(No. 439).

1082 H. ZĪ'L-QĀ'DA 20 Monday Julus 15 (11th March 1672 A.D.)  
—In the reign . of . Aurangzeb Bahādūr and during the governorship of . Mukhtār Khān al-Ḥusainī as-Sabzwārī, the gate was completed —Ins on the Talghāt Darwāzā, Bidar City, p. 38, 1927-8, GY —(No. 440)

1082 H (Sun 30th April 1671 to Thurs : 18th April 1672 A.D.)—Musā Khān built the mosque of his, which was completed in the reign of Shāh 'Abdullāh . —Ins in the Tolī Masjid, Hyderabad, p. 50, 1917-8, GY. —(No. 441).

1082 H. (Sun 30th April 1671 to Thurs. 18th April 1672 A.D.)  
—Sayyid Wālī is in Heaven 1082 —Ins in the enclosure of Muṭānī Padshāh's Shrine, Bidar, p. 22, 1927-8, GY —(No. 442)

1083 H. MUHARRAM 3 Sunday (21st April 1672 A.D.)—The date of the demise of the king Sultān 'Abdu'llāh Quṭb Shāh, son of Sultān Muḥammad Quṭb Shāh, is Sunday, the 3rd Muḥarram, 1083 . . and the date of his birth 28 Shawwāl 1023<sup>72</sup> His accession on Wednesday, the fourteenth of Jumādā-I 1035<sup>73</sup>  
The length of his reign was forty-eight years and the period of his noble life sixty years.—Ins on the Tomb of 'Abdu'llāh Quṭb Shāh, Golconda ; p. 40, 1915-6, GY. and p. 26, 1907-8 ; TWH —(No. 443).

1083 H. 16 JULUS (Wednes. 11th December 1672 to Tues. 8th April 1673 A.D.)—Aurangzeb 'Alamgīr Bahādūr Faṭh Rāih-bār Gun made by Muḥammad 'Alī Ārab Charge one maund, gun-powder thirteen seers and a quarter according to the Shah-jahānī weight —Ins on the Petlā Burj Gun, Golconda Fort, pp. 56-7, 1913-4, GY —(No. 444)

72 28 Shawwāl 1023 H. Mon. 21st November 1614 A.D..

73. Wednesday 14th Jumādī-I 1035 H 1st February 1626 A.D.

1083 H (Fri 19th April 1672 to Mon 7th April 1673 A.D.)—The Khān in the hillock of Margāla built a pass under the superintendence of Mirzā Muhammad Darōghā Ahmad Ustād, the architect, Jogidās the accountant, and Diyāldās the cash-keeper —Ins. in the Margāla Pass, Rawalpindi District; p. 22, 1933-4, GY (Also, p. 259, Part I, Vol. XL, J.A.S.B. by Blochmann, and p. 205, Vol. III, Indian Antiquary by Rehatsck) —(No. 445).

1083 H (Fri. 19th April 1672 to Mon 7th April 1673 A.D.) —(This mosque) was completed during the government of .... Nawāb Ismā'il Khān Founder of the mosque Mīr Zainu'l 'Abidin.—Ins. on a bastion (but originally from a mosque), Ahmednagar; p. 13, 1933-4-Sup, MN. —(No. 446)

1084 H MUHARRAM 1 (Tues 8th April 1673 A.D.)—This well was dug and called Hussain Bā'in in memory of His Holiness Husain the martyr by Muhammad Momin Tabātabā —Ins. in a well near Kālī Masjid, Bidar, p. 29, 1931-2, GY. —(No. 447)

1084 H JUMĀDĪ-II 12 (Sun 14th September 1673 A.D.)—The mandate, had the honour of promulgation . . . to this effect that the Muqadams, Kulkarnis, and the people of the village of Mangalwāram in the division of Jānwal, popularly known as Hasanābād should know we . . . have from the beginning of the year 1074<sup>74</sup> set apart the revenue of the said village as an endowment for the alms-house It is therefore necessary that officers, agents, Deshpandians, Thālkarnis, Muqadams and Kulkarnis of the above-mentioned division should regard the said village as assigned for the expenses of the alms-house Written on the 12th of Jumādā-II, 1084 The death of Nekkām Khān (occurred) on the 10th of Zul-Hijja 1083<sup>75</sup> Written by Muhammad Sādiq, son of 'Alī —Ins. on the Tomb of Nekkām Khān, Golconda pp. 38-9, 1915-6, GY and p. 25, 1907-8, TWH —(No. 448).

1084 H 16 JULUS (Tues 8th April 1673 to Sun: 30th November 1673 A.D.)—During the reign of Aurangzeb Bahādur, Ālamgīr the Dushman Kōb charge 30 seers and gunpowder 2 seers The gun made at the Asīr Fort' . . . by Mathrā Dās, son of Rāmji —Ins. on a gun on Sampoliā Burj, Golconda, pp. 23-4, 1935-6, GY. —(No. 449).

74. 1074 is a Revenue year and should be taken as Shūhūr San, which commences on Saturday the 24th May 1673 A.D.

75. 10 Zul-hijja 1083 H: Wednesday 10th March 1673 A.D.

1084 H. (Tues 8th April 1673 to Fri 27th March 1674 A.D.)  
—In the beginning of the reign of King Sikandar 'Adil Shāh, the Qādiri, the Ghāzī, the son of 'Alī 'Adil Shāh, by the order of the Aṣaf . Khavāṣṣ Khān, minister of the kingdom, issued in the year 1083<sup>76</sup> . Sidi Sambul, son of Malik Ambar, Subāhdār and Havāldār, built this bastion, which is named Sikandar Bastion

After the founding of the bastion there were built within the battlements, a gun-embankment, a dulavani, and a chamber —Ins on the Fil Burj, Gulbarga Fort, p 8, 1907-8, TWH—(No 450).

1084 H. (Tues 8th April 1673 to Fri 27th March 1674 A.D.)  
—Mukhlis Khān built this . . . residence —Ins. on a building in Junnar, Poona District, p 23, 1933-4-Sup, MN.—(No 451)

1084 H. (Tues 8th April 1673 to Fri 27th March 1674 A.D.)  
—During the reign of Aurangzeb the special servant Khvāja 'Uthmān built this mosque —Ins on a mosque at Chandapur near Bidar, p 36, 1935-6, GY. —(No 452)

(1037 to 1085 H 1627 to 1675 A.D.) RAJAB I—During the reign of the building of these bastions was completed in the administration of Khavāṣṣ Khān Dated 1st of the month of Rajab Shāhūr —Ins in the Rāj Mahāl in the Kalyānī Fort; p. 13, 1935-6, GY. —(No 453)

1085 H. MUHARRAM (Satur : 28th March to Mon 27 April 1674 A.D.)—Copy of the farmān of Sulṭān 'Abu'l Ḥasan Quṭb Shāh This decree from the court to the establishment of the Kutwālkhanā and Thānā of Mustā'idpūr That the trusted servant of the Court Malik Miṣhk, the Commander of the Carnatic Troops, Accordingly, the request of the aforesaid (Miyān Miṣhk) having been granted endowment should be continued —Ins on the Tomb of Miyān Miṣhk, Hyderabad, p 52, 1917-8; GY —(No 454).

(1085 H about 1674 A.D.)—Copy of the farmān of Sulṭān 'Abu'l Ḥasan Quṭb Shāh. (This order) to the officers of Mauzā 'Atāpūr in the vicinity of Muhammadnagar Fort, that Malik Miyān Miṣhk had laid his request Accordingly this exalted order for endowment has been issued —Ins on the Tomb of Miyān Miṣhk, Hyderabad, pp 55-6, 1917-8, GY —(No 455)

1085 H SAFAR 26 Saturday (23rd May 1674 A.D.)—Mirzā Nizāmu'd-Dīn Ahmad<sup>77</sup> . . . joined the (realm of Divine) mercy

76. 1083 H commences on Fri 19th April 1672 A.D

77. He was the eldest son-in-law of 'Abdu'llāh Quṭb Shāh

on Saturday, the 26th Safar, 1085 . after 3 pahārs and 4 gha-  
ries and passed —Ins. on a tomb in Golconda ; p 32, 1923-4 ;  
GY. —(No 456).

1085 H. 18 JULUS (Fri 20th November 1674 to Wednes 17th  
March 1675 A.D.)—Aurangzeb Bahādūr 'Alamgīr Azhdāh Pāi-  
kar Gun made by Muhammad 'Alī 'Arab Charge one maund ac-  
cording to the Shahājahānī weight, gun-powder thirteen and one-  
eighth seers according to the Shahājahānī weight.—Ins. on a gun,  
Golconda, p 56, 1913-4, GY —(No 457).

1085 H (Satur 28th March 1674 to Wednesday 17th March  
1675 A.D.)—When the turn of Mas'ūd Khān came, he destroyed  
temples and idols and built mosques and mīhrābs built a  
strong and massive gate at Adoni . this gate at Sirkopa (Shir-  
guppa) . was built —Ins on a gateway on the fort  
of Shirguppa, p 12, 1921-2, GY —(No. 458).

1085 H. (Satur 28th March 1674 to Wednes 17th March  
1675 A.D.)—In the reign of the emperor . 'Alamgīr son of  
Shāh Jahān, Randu'llāh Khān camped in state in the plains of  
Dhamonī it was completed The owner is 'Abdu'llāh, son of  
Shākh Rājū Muhammad —Ins in the Dargāh of Bāl Jatī  
Shāh at Dhamonī, Saugar District, p. 36, 1937-8, GY —(No 459).

1087 H SHAWWĀL 20 (Satur 16th December 1676 A.D.)—  
The death of Fātīmā Khānam, daughter of 'Abdu'llāh Qutb  
Shāh, occurred on the 20th of Shawwāl, 1087 . —Ins on the  
Tomb of Fātīmā Khānam, Golconda, p 40, 1915-6, GY. and p. 26,  
1907-8 ; TWH —(No 460)

1088 H. (Satur 24th February 1677 to Tues : 12th February  
1678 A.D.)—Sā'id Khān entered the paradise —Ins on the Tomb  
of Sā'id Khān Quraishī, Muhallā of Sā'id Khān Quraishī, Multan ;  
p. 14, 1927-8, MHQ. —(No. 461)

1088 H. (Satur 24th February 1677 to Tues 12th February  
1678 A.D.)—In the reign of Shāh 'Alamgīr Qalandar Khān  
built a balcony —Ins in the balcony of the Jāmī Masjid,  
Bīdar ; p 27, 1927-8, GY. —(No. 462).

1089 H JUMĀDĪ-I 24 (Thurs. 4th July 1678 A.D.)—The death  
of the deceased Hājī Muhammad Taqī, son of Hājī  
Muhammad Husain Quhpāya occurred on the 24th of Jumādā I,  
1089 —Ins on a tomb in Hyderabad ; p 26, 1935-6,  
GY. —(No. 463).

1089 H (Wednes : 13th February 1678 to Satur 1st February  
1679 A.D.)—Copy of the firmān of Sulṭān 'Abu'l Hasan Qutb Shāh

The officers of the Kutwālkhanā and Thānā of Mustā'idpur and Mauzā 'Atāpur in the vicinity of the auspicious fort of Muhammadnagar . should know that the trusted servant Malik Mishk, the keeper of the royal key has been granted . that the endowment detailed above having been made according to the request of the aforesaid (Miyān Mishk) having been accepted

—Ins in the Tomb of Miyān Mishk, Hyderabad, pp. 53-4, 1917-8; GY. —(No. 464).

1089 H. (Wednes 13th February 1678 to Satur 1st February 1679 A.D.)—1089 'Abu'l Hasan the dome in the middle of which the last of the Chishtīyā saints rests —Ins on a dome south of Hazarat 'Abu'l Faiz's Tomb, Bidar; p. 32, 1927-8, GY —(No. 465).

1090 H JUMĀDĪ-I (Satur : 31st May to Sun 29th June 1679 A.D.)—The Emperor Aurangzeb 'Alamgīr. This is the gun, nine yards in length, which was cast when the Dakanīs ruled, and now . Atli Beg, having arrived at the fort of Narnāla mounted the . gun firmly upon the knoll written by Pralhād Dās, Kāyath . It is a hundred and fifty years since this gun was captured, and until now nobody ever mounted it on the knoll — Ins on Naugazī Tōp, Narnāla Fort, Berar, p. 15, 1907-8; TWH —(No. 466)

1090 H 22 JULUS (Sun 2nd February to Fri 26th September 1679 A.D.)—Aurangzeb 'Alamgīr Bahādur Ātish Bār (Ram ing fire) gun made by Muhammad 'Alī Ārab, shots fifteen seers, gunpowder five seers according to the Jahāngīrī weight — Ins on a gun in Golconda, p. 49, 1937-8, KMA —(No. 467)

1090 H (Sun 2nd February 1679 to Thurs. 22nd January 1680 A.D.)—This building was erected during the reign of 'Alamgīr Barkhwurdār Beg built this mosque —Ins on a mosque in Bidar City, p. 36, 1927-8, GY. —(No. 468).

1091 H RABĪ-I 29 Sunday (18th April 1680 A.D.)—On the 29th of Rabī' I, Sunday Miyān Mishk was taken into Divine mercy, 1091 —Ins. on the Tomb of Miyān Mishk, Hyderabad, p. 56, 1917-8, GY. —(No. 469)

1092 H. (Tues. 11th January to Fri 30th December 1681 A.D.)—During the reign of Aurangzeb the city wall was erected by the order of Lodi Khan —Ins formerly on the Delhi Gate of Nasik; p. 7, 1929-30; RGG —(No. 470).

1092 H. (Tues. 11th January to Fri. 30th December 1681 A.D.)—Mosque was constructed by Ḥasan —Ins in the Tindāl mosque, Surat, p. 39, 1933-4-Sup, MN —(No 471).

1093 H. RAMAJĀN 1 Julus 26 (Fri. 25th August 1682 A.D.)—‘Abdu’l Karīm, son of Nāhar Khān Ghūrī, Fauzdāi, resident of Pārner, constructed the bastion on the eastern side —Ins on the eastern bastion of the Parner Fort, District Ahmednagar; p. 15, 1933-4-Sup, MN —(No 472).

1093 H. (Satur. 31st December 1681 to Wednes. 20th December 1682 A.D.)—By the grace of Sulṭān Qulī dug a pleasant well —Ins in a well near Sayyid ‘Alī Chabutrā, Hyderabad; p. 27, 1925-6, GY. —(No 473).

1094 H. RAJAB 27 Friday 26 Julus (13th July 1683 A.D.)—During the governorship of . . Mukhtār Khān al-Husainī as-Sabzwārī, this gate was completed . —Ins. on a gateway, Bidar Fort; p. 24, 1927-8; GY. —(No. 474).

1094 H. (Thurs. 21st December 1682 to Sun. 9th December 1683 A.D.)—During the reign of Emperor ‘Alamgīr (Aurangzeb) he (Hātīm Khān) got the Qilādārship of the Fort of Udgir . Hātīm Khān . built this . . palace —Ins now fixed in Tahasildar’s Court, Udgir, District Bidar, p. 27, 1929-30; KMA. —(No 475).

1095 H. 27 JULUS (Mon. 10th December 1683 to Satur. 2nd August 1684 A.D.)—During the governorship of Āshūr Beg<sup>78</sup> the fort of Dhar was graced with a gateway . —Ins on a gateway of the Fort of Dhar; p. 11, 1909-10; ZH. —(No 476).

1095 H. ZIL-HIJJA 19 (Mon. 17th November 1684 A.D.)—Completed . . during the reign of Aurang Shāh, ‘Alamgīr . —Ins. in a mosque, Badā Bāgh, Bhonrasa, Gwalior State, p. 31, 1937-8, RSS. —(No. 477).

1095 H. (Mon. 10th December 1683 to Thurs. 27th November 1684 A.D.)—During the reign of Shāh ‘Alamgīr Ghāzī laid out a garden —Ins. on a bastion in the Qandhār Fort, Nanded District, pp. 23-4, 1919-20, GY —(No 478).

1095 H. (Mon. 10th December 1683 to Thurs. 27th November 1684 A.D.)—Built by Sanan (?) Mujawar . —Ins. on a Darḡāh in Shāhinshāh Wālī, Bid. p. 25, 1921-2, GY —(No 479).

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78 Āshūr Beg the son of the foster brother of Shāh Jahān.



1096 H. JULUS 27<sup>79</sup> (29?) (Thurs : 23rd July 1685 to Tues : 17th November 1685 A.D.)—This mosque of Nawāb Ikhlas Khān, who is resting in paradise, was completed under the supervision of Kamāl Khān, son of Alahdād Khān, now residing in the city of Lahore —Ins. in a mosque in Badā Bāgh, Bhonrasa, Gwalior State ; p. 29, 1937-8 ; RSS. —(No. 480).

(1083 to 1097 H · 1672 to 1686 A.D.)—The Deccan is by Divine grace the abode of love, by 'Alī's life ! 'Abu'l Hasan is the loving chief . —Ins. on the Tomb of Miyyān Mishk, Hyderabad, p. 52, 1917-8, GY. —(No. 481)

1099 H. (Fri : 28th October 1687 to Mon 15th October 1688 A.D.)—During the reign of . Shāh Aurangzeb 'Alamgīr . Khān Daurān . . . in building . . . (this Purā) . Tahir made efforts and . . called it . . Ma'mūrpurā —Ins. on the Ganj Darwāzā at Bid ; p. 18, 1921-2 ; GY. —(No. 482).

1100 H. (Tues : 16th October 1688 to Fri · 4th October 1689 A.D.)—Hear from Mādho the date of its foundation —Ins. in the Chunarwādā Mosque, Broach ; p. 34, 1933-4-Sup, MN. —(No. 483).

1102 H. RAMAJĀN 27 (Mon : 15th June 1691 A.D.)—This well . the mausoleum of Ikhlas Khān . . under the supervision of Muḥammad Shārif was completed.—Ins. in a well in the Badā Bāgh, Bhonrasa ; Gwalior State, p. 31, 1937-8 ; RSS.—(No. 484)

1102 H. (Thurs 25th September 1690 to Sun 13th September 1691 A.D.)—This (gate) was erected by Shaiḥ Muḥammad Yūsuf, son of Shaiḥ Rājū, son of the . Sayyid Faṭḥ Muḥammad al-Wāsītī, al-Gardezī, al-Ḥusanī, az-Zaidī . . —Ins. on the gateway of Shaiḥ Yūsuf Gardezī's Dargāh, Multan ; p. 2, 1927-8 ; MHQ —(No. 485).

1102 H (Thurs 25th September 1690 to Sun : 13th September 1691 A.D.)—Sahibjū Bibī found a place in paradise year 1102. —Ins. on a tomb behind the Jāmi' Masjid, Jamkhed, District Ahmednagar, p. 18, 1933-4-Sup, MN. —(No. 486).

(1102 H. : about 1691 A.D.)—No sword except Zul-Fiḡār . . the slave of the Court Malik Raiḥān 'Alī 'Adil Shāhī.—Ins. in the inner gateway of Parli Fort, District Satara, p. 59, 1933-4-Sup ; MN. —(No. 487)

(1102 H · about 1691 A.D.) JAMĀDĪ-II—The construction of the

building of the gateway of the fort was completed on date ,  
Jamadi II . Constructed by Raihān-i-'Adil Shāhī.—Ins. in the  
inner gateway of Parali Fort, Satara District , p 60, 1933-4-Sup. ,  
MN. —(No. 488).

1103 H (Mon· 14th September 1691 to Thurs 1st Septem-  
ber 1692 A.D.)—Slave of the Bādshāh Muhiu'd-Dīn constructed  
a reservoir —Ins. on a Karanjā, Ahmednagar ; p. 14, 1933-4-  
Sup , MN. —(No 489).

1103 H (Mon 14th September 1691 to Thurs 1st Septem-  
ber 1692 A.D.) - Aurangzeb Bahādur He built the mosque and  
broke the idols when 1003 years had passed from the flight.—Ins.  
on a mosque at Cudāpāh ; p 55, 1937-8 , GY. —(No 490).

(1103 H ) 1102 FASLI (Tues 24th May 1692 to Tues 25rd  
May 1693 A.D.)—The servant Dhondājī Kishan, Despāndīyā  
of the Parganā of Bīd .

(*Marathi*) -Dhondājī Krishna Despānde paraganā Bīd sana  
1102 Ins on the Dhondo Gate at Bīd , p 21,  
1921-2 , GY. —(No 491).

1104 H (Fri 2nd September 1692 to Tues . 22nd August  
1693 A.D.)—During the reign of Shāh Aurangzeb Rāi  
Bīdrāban built a well . Jaswanti Rāi . Written by Sultān  
Muhammad, the ecclesiastical censor —Ins in a well at Elgandel,  
Warangal Division , pp. 28-9, 1929-30 ; GY —(No. 492)

1104 H. (Fri : 2nd September 1692 to Tues · 22nd August 1693  
A.D.)—Shāh 'Alī, son of Shāh Khalīlu'llāh —Ins on a grave  
near Kālī Masjid, Bidar City ; p. 35, 1927-8 , GY.—(No. 493).

1105 H SHA'BĀN 27 Julus 38<sup>80</sup> (37?) (Fri . 13th April 1694  
A.D.)—In the reign of 'Alamgīr, the Ghāzī Nūr Muhammad  
Shafi, the son of Khawājā Nūr completed this Ins in a well  
in the Fort of Gulbarga , p. 9, 1907-8 ; TWH —(No 494)

1106 H. RABĪ'-II 17 (Sun . 25 October 1694 A.D.) - Kamāl  
Muṭṭānī . (as he died) on the 17th Rabī' II 1106 . —Ins  
on a tomb in the Khawājāh Dargāh, Udgir, District Bīdar , p 28,  
1929-30 , KMA. —(No. 495).

1106 H JULUS 38 (Sun · 12th August 1694 to Fri 5th April  
1695 A.D.)—During the reign of Emperor Aurangzeb 'Abdu'r  
Rahīm built the mosque —Ins on the Kālī Masjid, Bīdar  
City ; pp 34-5, 1927-8 , GY —(No 496)

1107 H (Fri. 2nd August 1695 to Mon. 20th July 1696 A.D.)  
—In the shrine of Shāh 'Alī Qādirī, who is descendant of 'Abū  
'Turāb the . . . Khān erected a building . —Ins. in a mosque,  
Bidar City, p. 36, 1927-8, GY —(No. 497)

1108 H RABĪ' II 11 Wednesday (28th October 1696 A.D.)—  
On . . . the nurse Malāhat died—Ins. on the Tomb of Malāhat Dāi,  
Mandu, Dhar, p. 28, 1909-10; ZH. —(No. 498).

1108 H (Tues. 21st July 1696 to Fri. 9th July 1697 A.D.)—  
In the reign of Aurangzeb Ahmad Beg by building . . . did  
a work for the next life —Ins. presumably from a mosque in  
Elgandel, Warangal District, p. 29, 1929-30; GY. —(No. 499).

1108 H. (Tues. 21st July 1696 to Fri. 9th July 1697 A.D.)—  
This monastery was originally built by Yadu'llāh afterwards  
Minallāh Shāh, the son of Walli'u'llāh Shāh, renovated this building  
—Ins. in the Dargāh of Shāh Waliu'llāh al-Husamī, Bidar;  
p. 30, 1931-2; GY —(No. 500).

1110 H. RABĪ' I 1 (Sun. 28th August 1698 A.D.)—During the  
Qilādārship of . . . Qāsim Khān, under the supervision of Mir Abu'l  
Ma'ālī this was constructed —Ins. on the Petāh Gate, Udgir,  
District Bidar; p. 28, 1929-30; KMA. —(No. 501).

1110 H ZI'L-QĀ'DA 19 Wednesday (10th May 1699 A.D.)—The  
death of Shāikh Shihābu'd-Dīn, Muḥammad Gilānī occurred  
on the night of Wednesday, 19th . . . Dhu'Qā'dh in 1110  
—Ins. on a tomb in the Ghāssalwārī, Hyderabad City, p. 33,  
1935-6, GY —(No. 502).

1111 H RAMAJĀN 27 (Fri. 8th March 1700 A.D.)—This mos-  
que was built and completed by . . . Muhammad Rizā, son of  
Luṭfu'llāh Beg, and Khadijā Khānam, the daughter of Malik  
Muhammad —Ins. in a mosque near Kotlā 'Alī Jāh, Hydera-  
bad City; pp. 29-30, 1935-6, GY —(No. 503).

1111 H. (Mon. 19th June 1699 to Thurs. 6th June 1700 A.D.)  
—Qamru'd-Dīn The date of his death is . . . year 1111  
—Ins. on a tomb behind Jamī' Masjid, Jamkhed, District Ahmed-  
nagar; p. 18, 1933-4-Sup., MN. —(No. 504).

1113 H JUMĀDĪ I (Tues. 23rd September to Tues. 21st Octo-  
ber 1701 A.D.)—This well was dug by Malik Bholi, daughter of  
Hasan, son of Rahmatu'llāh, the bangle-maker, during the governor-  
ship of Mu'izu'd-Dīn Bahādur . —Ins. in a well in the Bholiwāi  
Masjid, Multan, p. 14, 1927-8, MHQ —(No. 505).

1113 H. (Wednes : 28th May 1701 to Satur : 16th May 1702 A.D.)—In the reign of Aurangzeb the Nawāb Asad Khān being Jāgirdār, and Khwājā 'Abdu'l Latīf being manager (of the jāgir) —Ins on the Faṭh Burj, Akola, Berar ; p. 18, 1907-8, TWH —(No 506).

1114 H JULUS 46 (Mon 18th May 1702 to Thurs 7th January 1703 A.D.)—In the reign of . Aurangzeb . . the Nawwāb Asad Khān, Prime Minister, being Jāgirdār, and Khwājā "Abdu'l-Latīf being manager (of the jāgir) . . Asad Garh was completed.—Ins on Dahūhandā Gate, Akola, Berar ; p. 15, 1907-8 ; TWH —(No. 507).

(1114 H. about 1702 A.D.)—Thus . mosque was built . by . . 'Abdu'l-Latīf . . Shaikh Muhammad —Ins. on a mosque, Broach ; p. 47, 1935-6 ; GY. —(No. 508).

(1115 H.) 1113 FASLI, SUBHANU SHAKA 1625 Āshwin Shud 1 (Thurs : 30th September 1703 A.D.) (*Marathi*):—Pādshāh 'Ālamgīr ... Gaṣīu'd-Dīn Fīroz Bahādūr Jang Diwān Hājī Ṣadar Shāh vasavali Ghazīu'd-Dīn Sidojī Narojī Deshmukh Dhondāji Na. . Deshpānde Sambhashet son of Bālshet son of Ābājī Shet . . —Ins. on the Purāna Darwāzā, Bid ; p. 20, 1921-2 ; GY.—(No 509)

1115 H. RAMAJĀN 47 Julus (Wednes : 29th December 1703 to Wednes : 26 January 1704 A.D.)—Aurangzeb, the . King . Bijāpūr, Hyderabad, Adaunī, Narnāla, Jinjī, etc. were conquered. And in 47 Julus when after the capture of the fort of Khelnā, the governorship of the province, extending from Bijāpūr to Khujasta Buniyād (Aurangabad) was associated with . Nawāb . 'Umdatul-Mulk Ghāziu'd-Dīn Khān Fīroz Jang under the superintendence of Hājī Sadr Shāh, who administered . as Deputy of the 'Umdatul-Mulk . —Ins on the Kotwālī Darwāzā, Bid, p. 17, 1921-2, GY. —(No. 510).

(1115 H) 47 Julus (Fri : 8th January 1703 to Tues : 28th December 1703 A.D.)—During the caliphate of . . Aurangzeb 'Ālamgīr . and the civil and military administration of the Nawwāb . 'Umdatul-Mulk Ghāziu'd-Dīn Khān Bahādūr Fīroz Jang, extending from Daru'z Zāfar Bijāpūr to Khujasta Buniyād (Aurangābād) . Hājī Ṣadr Shāh Beg, Nā'ib Fauzdār and the co-operation of Sidduji Deshmukh, Dhondji Deshpāndyā and Shimbhu Shet son of Bāl Shet, this . . purā, styled Ghāziu'd-Dīn Nagar, was built and completed . —Ins. in the Purānā Purā ; p. 19, 1921-2 ; GY. —(No. 511).

1115 H. (Thurs. 6th May 1703 to Mon. 24th April 1704 A.D.)—Qādirī Gate was built —Ins. on the gate of Jāgīrdār's Havelī, Bālāpur, Berar; p 19, 1907-8; TWH —(No. 512).

1115 H. (Thurs. 6th May 1703 to Mon. 24th April 1704 A.D.)—In the time of Shāh Aurangzeb . . the construction has been made Sayyid Tahīr —Ins. on a mosque in Inclā-bazār, District Burdwan; p 60, 1935-6; MSA. —(No. 513).

1116 H. 49 JULUS (Mon. 18th December 1704 to Fri. 13th April 1705 A.D.)—During the reign of Aurangzeb . . when the governorship of the province of the Deccan was held by 'Umdatul-Mulk Ghāzi'u'd-Dīn Khān Bahādur Fīroz Jang, and the administration of the sarkar of Bid by Hajī Šadr Shāh Beg, the building of the Dhondapurāh bastion was completed under the supervision of Dhondājī Deshpāndyā . —Ins. on the Dhondo Gate at Bid, p 21, 1921-2; GY. —(No. 514).

1116 H. 49 JULUS (Mon. 18th December 1704 to Fri. 13th April 1705 A.D.)—By the command . . of Aurangzeb the gateway of the Taltam Fort was built by . . . Abū Sā'id, the Commandant of the Fort, son of Hātīm Khān . —Ins. formerly over the Baitālbārī Darwāzā, Taltam Fort; p 21, 1935-6; GY.—(No. 515).

1116 H. (Tues. 25th April 1704 to Fri. 13th April 1705 A.D.)—In the reign of Aurangzeb the Nawāb Asad Khān, Prime Minister, being Jāgīrdār, the 'Idgāh, built by Khwājāh 'Abdu'l Latīf was completed —Ins. on an 'Idgāh at Akola, Berar; p. 18, 1907-8, TWH —(No. 516).

(1116 H. : before 1704 A.D.)—During the reign of Aurangzeb . . Hātīm, for Burhān Beg, whom he considered his brother . . built . . a charitable work —Ins. in Anād, Hyderabad, City; p 34, 1935-6, GY —(No. 517).

1118 H. (Thurs. 4th April 1706 to Sun. 23rd March 1707 A.D.)—Fīroz Jang Ghāzi'u'd-Dīn Khān Bahādur . . his Deputy, Hajī Šadr Shāh an order was issued to build a mosque the building has been completed . . the work related to a Ghāzī and it has also been accomplished by a Ghāzī . . These verses by Muhammad Shāh . . the servant of Hājī's court —Ins. on the tomb of Shāhīnshāh Wālī, Bid, p. 24, 1921-2, GY.—(No. 518).

1118 H. (Thurs. 4th April 1706 to Sun. 23rd March 1707 A.D.)—The builder of this . . gate is Sayyid Murtuzā, the son of Sayyid Mirān His genealogy is connected with Maḥdūm-i-Jahāniyān, whose title is Jahān Gasht . —Ins. near Dānā Khānā, Bidar, p. 30, 1931-2, GY. —(No. 519).

(1119 H. . before 1707 A.D.)—During the reign of Aurang-zeb , the builder of the well was 'Abdu'r Rahman —Ins. in the Kotlā of Bārā Imām, Ahmednagar, p 42, 1935-6, GY —(No 519-A).

1120 H (Satur 13th March 1708 to Tues. 1st March 1709 A.D.)—The date of birth, the period of life and the date of death, all three may be ascertained from the title, the name and the title Sāhib of Nawāb Mīr Māhdi Khān Sāhib (i.e 1019,<sup>81</sup> 1101 and 1120 respectively).—Ins on the Māhdi Khān's Tomb, Hyderabad City, p. 30, 1935-6; GY —(No. 520).

1122 H. (Sun : 19th February 1710 to Wednes. 7th February 1711 A.D.) In the reign of Shāh Ālam the Nawāb 'Asafū'l-Daulāh being Jāgirdār, and Khwājā 'Abdu'l-Latif being Manager (of the jāgir), the bastion and Asadgarh on the river bank were completed—Ins. on Pāch-Burj, Akola, Berar : p 16, 1907-8; TWH. —(No. 521).

1122 H 2 JULUS (?) (Sun 19th February 1710 to Wednes : 7th February 1711 A.D.)—During the caliphate of . Shāh Ālam Bahādur Shāh Ghāzi, the mother of Innī Rāi, son of Rubchand, Khaṭṭāri by caste and Bhath by family resident of Khushab . Punjāb halted at Bid . and at the sacred tomb of . Shāh Kochak built this ring of the well and also a room for the distribution of water —Ins. in Shāhinshāh Wāli, Bid ; p. 25, 1921-2, GY. —(No 522).

(1122 H about 1710 A.D.)—Look at the prayer chamber of Shāh Kochak Wāli . . built by Itthal (Vithal) . —Ins on Shāhinshāh Wāli, Bid ; p. 27, 1921-2, GY. —(No 523).

1122 H. (Sun : 19th February 1710 to Wednes. 7th February 1711 A.D.)—In the reign of Shāh Ālam the Pādshāh . a youth . . Rahmatu'llāh . was killed in this year . Rahmatu'llāh . martyr —Ins on the tomb stone in the Dānā Sāhib Rauza compound, Surat, p 40, 1933-4-Sup, MN —(No. 524)

1123 H. (Thurs. 8th February 1711 to Mon. 28th January 1712 A.D.)—The Khān (Amānat Khān entitled Shahāmat Khān) constructed a college for theologians —Ins. on a Maddressāh in Dānā Sāhib's Rauzā, Surat, p 40, 1933-4-Sup.; MN —(No. 525).

1127 H JULUS 4 (Thurs. 24th February to Fri. 16th December 1715 A.D.)—This was caused to be written by Muhammad

81. 1019 H.—Fri : 16th March 1610 to Tues 5th March 1611 A.D..

Ma'sūm entitled (I'tibār) Khān 'Azimu-sh-Shanī . 4th year of Farrukh Siyār, the King . —Ins. from the Adichuni village now in the Delhi Museum , pp. 3-4, 1913-4 , ZH.—(No. 526).

(1129 H 1717 A.D.)—The emperor Farrukh Siyār ordered the building of a fort at Surat so that the people may live secure from the attacks by land and sea —Ins in Surat , p 13, 1925-6 , CRS —(No. 527).

1130 H. (Sun · 24th November 1717 to Wednes . 12th November 1718 A.D.)—During the period of second Ālamgū Farrukh Siyār Mir Ālam sincere friend of Haidar Qulī Khān, a reservoir of water constructed in Surat . . Mir Ālam became founder of the reservoir —Ins in the Gopi Talao, Surat , p. 41, 1933-4-Sup. , MN. —(No 528).

1130 H (Sun · 24th November 1717 to Wednesday 12th November 1718 A.D.)—Sā'id ordered the construction of a mosque at Nusratgarh —Ins on a mosque in the Gingee Fort , p 45, 1937-8 , FMK. —(No 529)

1132 H. (Tues 3rd November 1719 to Friday 21st October 1720 A.D.)—In the time of Muhammad Shāh, the Ghāzī by the efforts of Khān the fort defence of Surat that this will be the gate of the fort of the city —Ins on the Bhāgal Būyā Gate, Surat . p. 42, 1933-4-Sup. , MN. —(No. 530)

1134 H (Wednes : 11th October 1721 to Sun · 30th September 1722 A.D.)—When Amānu'llāh opened the spring Ahmad for the completion —Ins in a cistern in the Kotwālī mosque, Broach ; p. 35, 1933-4-Sup , MN —(No 531)

1134 H (Wednes · 11th October 1721 to Sun 30th September 1722 A.D.)—The mosque was built for Bibī Khādijā, daughter of Mīr Sayyid 'Alī of Astarābād, the Shāikh of Āwand —Ins. on a mosque in the Ghāssalwārī, Hyderabad City ; p. 31 ; 1935-6 ; GY. —(No 532).

1135 H. (Mon 1st October 1722 to Thurs · 19th September 1723 A.D.)—The Jāmī (masjid) of Muhammad 'Alī —Ins. on the gateway of Mullā Masjid, Surat , p 43, 1933-4-Sup. , MN —(No 533).

1135 H. (Mon : 1st October 1722 to Thurs 19th September 1723 A.D.)—Sā'id increased the water supply of the city of Gingee by the construction of the canal . —Ins in Sā'dullāh Khān's mosque in Gingee Fort , p 45, 1937-8 , FMK —(No 534).

1135 H. (Mon 1st October 1722 to Thurs 19th September 1723 A.D.)—By the help of the master 'Abdu'n Nabī they (built) the mosque —Ins. in a mosque at Cuddāpāh; p. 56 1937-8, GY. —(No. 535).

1138 H. (Sun 29th August 1725 to Wednes : 17th August 1726 A.D.)—During the caliphate of Muhammad Shāh Ghāzī the founder of this mosque Qāzī Muhammad Ruknu'd-Dīn, resident of the town of Mahesī, in the province of Bihar Completed under the superintendence of his brother Muḥammad Tājū'd-Dīn —Ins on the Rājapurā Mosque at Bīd; pp 22-3, 1921-2, GY —(No 536).

1140 H. (Tues. 8th August 1727 to Fri. 26th July 1728 A.D.) —Khāfi Khān constructed this fine well —Ins in a well at Narsāpūr, Hyderabad State, p 7, 1917-8, GY —(No. 537).

1141 H. (Satur : 27th July 1728 to Tues 15th July 1729 A.D.) —In the time of Muhammad Shāh shops at the Chawk Jahāngir-nagar were built by Murshīd Qulī Khān —Ins. in Dacca, p. 30, 1933-4; MSA. (Also, p 152, Annual Report of the Archaeological Survey of India for 1927-8). —(No 538).

1142 H. (Wednes 16th July 1729 to Sun 5th July 1730 A.D.) —This gate was finished during the governorship of Muhammad Ma'ālī Khān —Ins on Chandi-ves at Malkapur, Berar; p. 20, 1907-8, TWH. —(No 539).

1143 H 13 JULUS (Tues 11th October 1730 to Thurs 24th June 1731 A.D.)—During the caliphate of Muḥammad Shāh Rāo Sulṭānījī Nimbālkar, Jāgirdār of the Parganā of Bīd, built the Ahmednagar Darwāza .. —Ins on the Rajapurā Darwāza, Bīd; p. 23, 1921-2; GY —(No. 540).

1147 H (Thurs 23rd May 1734 to Mon 12th May 1735 A.D.) —A gate has been built by Ḥusain —Ins. on the Imām Bārā, p. 59, 1937-8, GY. —(No 541)

1148 H. (Tues 13th May 1735 to Fri : 30th April 1736 A.D.) —Through the resolve of the Nawāb Saifu'd-Daulāh Abdu's-Šāmad Khān Bahādūr, Diler Jang, Aḥrārī, this 'Idgāh was completed.—Ins. on an 'Idgāh, Multan; p 15, 1927-8; MHQ. —(No. 542).

(1050 H.) PINGALA SHAKA 1658 (Mon. 21st March 1737 to Fri 10th March 1738 A.D) (Marathi)—Monastery of Ghāziu'd-Dīn. —Ins on a Kamān at Bīd; p 14, 1921-2, GY.—(No. 543).



1050 H. (Wednes · 20th April 1737 to Sun · 9th April 1738 A.D.)—Mirzā and Shir Baig built the mosque . —Ins in the Rauzāh Masjid, Balapur, Berar ; pp 18-9, 1907-8 . TWH. —(No. 544).

1151 H 1139 FASLI (Wednes 24th May 1738 to Wednes 23rd May 1739 A.D.)—Pīla Gāo Kumar (Pīlājī Galkwad) restored this Rauzah This Rauzah was constructed by Chimājī Bhagat, son of Vithūjī, son of Bābjī Sāwant, Muqāddam of the villages of Pargāon and Sirgāon Gor Amrāh . —Ins on the door of the Dargāh of Pīr Shāh Ramazān, Madhi, District Ahmednagar, p. 17, 1933-4-Sup. ; MN. —(No. 545).

(1151 H.) SAFAR 5 FASLI . 71 (before 1739 A.D.)—Dargāh of Pīr Shāh Ramazān. The slave of the dargāh Khandi Rāo Dabhār and Pīlājī Gāekwar and Chimājī Bhagat Sāwant —Ins. on the Pīr Shāh Ramazān Dargāh, Madhi, District Ahmednagar, p. 16, 1933-4-Sup. ; MN —(No 546).

(1151 H.) SAFAR 20 FASLI . 71 (before 1739 A.D.)—The Dargāh of Shāh Ramazān Khandi Rāo Dabhār Shināpatī, Pīlājī Gāekwār and Chimājī Bhagat Sāwant, performed this service . —Ins. on the door of the Chillā, Madhi, District Ahmednagar, p. 16, 1933-4-Sup. , MN. —(No. 547).

(1151 H. : 1738 A.D.)—Tigh Beg Khān constructed this gate . The new La'l gate . —Ins over the Lal Darwāza, Surat, p. 23, 1933-4-Sup. ; MN —(No. 548).

1151-1152 H (Mon · 10th April 1738 to Mon 17th March 1740 A.D.)—This mosque . was built . —Ins. on the Begjī Mosque, Udgir, District Bidar, p 29, 1929-30, KMA —(No. 549).

1159 H. RAJAB beginning (1st to 10th) (Wednes : 9th to Fri . 18th July 1746 A.D.)—During the administration of Nawāb Bahādur (Ḥaidar 'Alī) who erected extraordinary buildings at Koppal ... the Qilādār was Muhammad Khān Bahlamī the Fort (walls) built of lime and mud . It (the well) was called the Chand Kunta, near it towers the Jogī Banda. . —Ins. in the Chānd Bāoli in the Fort of Koppal ; p. 17, 1929-30 ; GY.—(No 550).

1159 H. SHA'BĀN 25 Fasli 1153 (Mon . 1st September 1746 A.D.)—During the days of fortunate end of Rājā Sultānjī Nimbālkar of the dignity of Amīr and Governor, the Deshmukh, Deshpāndīā, Muqāddam, Seths and Mahājans etc. of the village of Sivtan, Parganā Jāmkhed, Sarkar of Ahmednagar, . the fort named Sultān Durg in the above mentioned village was renewed . .

—Ins over the gate of the Fort of Khaida, District Ahmednagar ;  
p 20, 1933-4-Sup., MN. —(No 551).

1159 H (Mon · 13th January 1746 to Thurs 1st January 1747 A.D.)—Mir Ahmad Shāh his birth was 1072<sup>82</sup> His demise 1157<sup>83</sup>. By Sābū Bibī, the daughter of Khān 'Abdu'n-Nabī, and the wife of Sayyid Muhammad this tomb was built —Ins on Hazrat Ahmad Shāh's Tomb at Cud-dapah, p 56, 1937-8, GY. —(No 552).

1163 H. (Thurs · 30th November 1749 to Sun · 18th November 1750 A.D.)—Husāmullāh Khān, whose renowned fame is Luṭf-'Alī built a cistern hence he is styled Kauṭhar Qulī. The builder is Kauṭhar Qulī Luṭf 'Alī ... —Ins. in a cistern in Udgir, District Bidar, p. 30, 1929-30, KMA. —(No. 553)

1163 H (Thurs : 30th November 1749 to Sun 18th November 1750 A.D.)—In the days of Ahmad Shāh .. and during the governorship of 'Alīwardī (Khān) and with the endeavour of Moṭī Mirdāh, the Fauzdār, an 'Idgāh was built near the great river —Ins. in the Indian Museum, Calcutta, p. 32, 1933-4 ; MSA —(No 554).

1170 H. (Sun 26th September 1756 to Wednes 14th September 1757 A.D.)—The dargāh of Khawājā the 'Arif of this Rauzā completed it in 1170 —Ins on the west gate of the Dargāh of Khawājā Muhammad Sādiq, Sangamner, District Ahmednagar, p. 19, 1933-4-Sup, MN. —(No 555).

(1170 H. . about 1757 A.D.)—This is the Dargāh of Khawājā Muhammad Sādiq, a son of Hazarat Qutbu'l-Āqtāb Sayyid Muhammad Bukhari, known as Khawājā Baha'u'd-Dīn ... who was a descendant of Imām Hasan Āshkari Ma'rūf Karkhī —Ins. on the outer wall of the Dargāh of Khawājā Muhammad Sādiq, Sangamner, District Ahmednagar ; p 19, 1933-4-Sup ; MN —(No. 556).

1171 H. (Thurs 15th September 1757 to Sun 3rd September 1758 A.D.)—On the platform where the Police officer in charge of the Bazār used to sit and which was the seat of crime and oppression, the governor of Multan, in order to abolish the evil, constructed in the heart of the market a mosque, a bath, a well and

82 1072 H —Satur 17th August 1661 to Tues : 5th August 1662 A.D..

83. 1157 H.—Satur · 4th February 1744 to Tues : 22nd January 1745 A.D..

a beautiful tank . . . Ālī Muhammad Khān erected a mosque  
—Ins. in the Jāmi' Masjid, Multan, p. 9, 1927-8;  
MHQ. —(No. 557)

1171 H (Thurs 15th September 1757 to Sun 3rd September 1758 A.D.)—This grave is the resting place of . . . Nawwāb Saifdar, Khān . . . The date of his rising to heaven 1171  
—Ins. on a tomb stone in Bhāgal Baryā, Surat, p. 46, 1935-6, GY. —(No. 558)

1174 H (Tues 13th August 1760 to Satur. 1st August 1761 A.D.)—During the reign of emperor . . . when . . . nowhere was famine save in Multān, where, however, no one died except of starvation . . . to please the soul of Makhdūn Bahau'd-Dīn, to give joy to Shāh Rukn-i-'Ālam, and for benedictions of Ahmad Shāh 'Alī Muhammad Khān . . . remitted the grain dues . . . —Ins in the Dargāh of Shāh Bahā-ul-Haqq, Multan, p. 10, 1927-8; MHQ —(No. 559).

1177 H (Tues. 12th July 1763 to Satur. 30th June 1764 A.D.)—Jannat Bāi departed from this world 1177 —Ins on Kilsanāfil Wālī's Tomb, Ālī Darwāzā, Broach, p. 35, 1933-4-Sup, MN —(No. 560).

1184 H. (Fri: 27th April 1770 to Mon 15th April 1771 A.D.) —The base of the five-fold bastion was repaired —Ins. on the Pach Burj, Akola, Berar, p. 16, 1907-8, TWH —(No. 561).

1187 H. (Thurs 25th March 1773 to Sun 13th March 1774 A.D.)—During the reign of Shāh 'Ālam . . . and the governorship of Nizāmu'd-Daulāh, Mīr Nizām 'Alī Khān Bahādur, the building of this gateway was completed by the order of . . . Amīr Nawāb Sharfu'd-Daulāh Bahādur and under the superintendence of . . . Khān 'Alī Muhammad Khān . . . —Ins on the Malī Darwāzā, Bid, p. 27, 1921-2, GY —(No. 562).

1188 H. (Mon. 14th March 1774 to Fri. 3rd March 1775 A.D.)—The Amīr of the time . . . the date of his death Departed Qāwī Jang 1188 —Ins on a tomb in the compound of the Kamāni Masjid, Ahmednagar; p. 14, 1933-4-Sup, MN. —(No. 563)

1188 H (Mon. 14th March 1774 to Fri. 3rd March 1775 A.D.)—Fāfīmā Begam built a mosque . . . Ins from a mosque in Puri's collection, p. 59, 1937-8; GY —(No. 564).

1191 H. (Sun. 9th February 1777 to Thur. 29th January 1778 A.D.)—The Jāmi' Masjid (is) . . . by Ibrāhīm . . .

Ibrāhīm again constructed —Ins. in the Chalabī Masjid, Surat ;  
p. 44, 1933-4-Sup., MN —(No. 565).

1192 H. (Fri : 30th January 1778 to Mon : 18th January 1779 A.D.)—Sharfū'd-Daulāh, governor of this province His Bakhshī 'Alī Muhammad Khān built this ... —Ins. on the Dargāh of Pir Bālā Shāh, Bid , p. 28, 1921-2 ; GY. —(No. 566).

1193 H. RAJAB 22 (Thurs : 5th August 1779 A.D.)—From the tank of Koppal a canal issued which poured its water into a well of the town. Written on 'Uthman executed the work of this canal . —Ins in the 'Arbon-kī-Masjid, Koppal ; p. 15, 1929-30 ; GY —(No. 567).

1192-1193 H. (Fri : 30th January 1778 to Fri : 7th January 1780 A.D.)—The Muhammad Burj . of Koppal was completed —Ins. on a bastion in the Fort of Koppal , p. 16, 1929-30 ; GY. (Also, pp. 96-7, Journal of Hyderabad Archaeological Society, January 1916.) —(No 568).

1195 H. (Thurs) 28th December 1780 to Sun 10th December 1781 A.D.)—Demise 834.<sup>81</sup> The tomb of Shāh Nūrū'llāh Husamī was built up, but it fell into ruins during the time of the Barīdī kungs. Afterwards his grandson, Asadu'llāh Khān constructed it afresh in 1195 during the reign of King Muhammad Shāh . —Ins. lying near Shāh Khaliu'llāh's Shrine, Ashtur, Bidar , p. 20, 1927-8 ; GY —(No. 569).

1196 H. (Mon 17th December 1781 to Fri : 6th December 1782 A.D.)—This belongs to Najm-i-Dīn . Khurshīd Nigāh is the name of this building —Ins in Bakhshī's Daryā Mahāl, Surat , p. 44, 1933-4-Sup., MN. —(No 570)

1197 H SHAWWĀL 3 (Mon 1st September 1783 A.D.)—The date of the death of Sayyid Shāh Allāh Dost . is the 3rd of Shawwāl 1197 —Ins. on the Kālī Qabr, Hyderabad City ; p. 26, 1935-6 , GY. —(No 571).

1198 H. (Wednes 26th November 1783 to Satur : 13th November 1784 A.D.)—Shaikh 'Abdu'r Rahīm Shaikh . Shaikh Nū'mān and Shaikh Kallan were the builders of the mosque —Ins. on a mosque at Bid ; p. 29, 1921-2 , GY. —(No 572).

1199 H. (Sun : 13th November 1784 to Thurs . 3rd November 1785 A.D.)—During the period of Shāh 'Alamgīr . Khudāwand Khān was a chief By the management of the . Khān

84. 834 H commences on Tues , 19th September 1430 A.D.

this mosque was completed . . . Qāmru'd-Dīn . . . constructed this  
—Ins in the Jāmī' Masjid at Jamkhed, District Ahmednagar,  
pp. 17-8, 1933-4-Sup.; MN. —(No. 573)

1201 H RABī'-II 17 Faslı 1196 (Tues : 6th February 1787  
A.D.)—By . . . Govind Āpā the Delhi gate was built . . . —Ins  
on the Delhi Gate or Mokāsā Vés, Akola, Berar, p. 17, 1907-8;  
TWH. —(No. 574)

1201 H PRABHAVA SHAKA 1708 (Tues 6th February 1787<sup>85</sup>  
A.D.) (*Marathi*)—In the city of Akola to the north  
. was built a large gate as also a ghāt The authority  
of Mokāṭī let this gate be known as Mokāsā Vés —Ins  
on the Delhi Gate or Mokāsā Vés, Akola, Berar, p. 17, 1907-8,  
TWH —(No. 575)

1202 H. SHA'BĀN 27 (Tues 3rd June 1788 A.D.)—This is the  
tomb of the Princess Gauhar Nisā Begam, daughter of  
King 'Alamgīr the second (who) left the world on the  
date of . . . 27th of Sha'bān, 1202 . . . —Ins on the Tomb of  
Gauhar Nisā Begam near Kabul; pp. 9-10, 1923-4; LB.—(No 576).

1202 H. Zī'L-HIJJA (Tues : 2nd September to Wednes. 1st Oc-  
tober 1788 A.D.)—This mosque and tomb built . . . by Muhammad  
Sāhib, son of the late . . . 'Alam Sāhib, Bijapurī . . . —Ins. in  
the wall near the Khwājā Bāolī, Gulbarga Fort, p. 9, 1907-8.  
TWH. —(No 577).

1203 H. Zī'L-HIJJA (Sun. 23rd August to Sun 20th Septem-  
ber 1789 A.D.)—Khwājā Bāolī, by Muhammad Sāhib, son of the  
late . . . 'Alam Sāhib, Bijapurī was completed —Ins in  
the mosque of Bakhshī Sāhib Bijapurī, Gulbarga Fort; p. 9, 1907-8;  
TWH —(No 578)

1207 H. (Sun : 19th August 1792 to Thurs : 8th August 1793  
A.D.)—Amīr of the age (Najmu'd-Dīn) built a mosque  
—Ins in a mosque near Bakhshī's Daryā Mahāl, Surat, p. 45,  
1933-4-Sup.; MN —(No. 579)

1212 H (Mon. 26th June 1797 to Thurs : 14th June 1798  
A.D.)—Faqīr Tālib erected a mosque —Ins on a mosque  
near Burhānpur, District Murshidābād; p. 33, 1933-4, MSA. (Also,  
p. 131, Annual Report of the Archaeological Survey of India,  
1928-9). —(No 580)

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85. No 575 is a continuation of No 574, the date to be the  
same

1214 H (Wednes · 5th June 1799 to Satur · 24th May 1800 A.D.)—Hāsham Bāoli was built by Muhammad Amānū'llāh Khān —Ins in the Hāsham Bāoli, Gulbarga Fort ; p 10, 1907-8, TWH. —(No 581)

1215 H (Sun · 25th May 1800 to Wednes · 14th May 1801 A.D.)—By order of Nawāb, Sazāwar-ul-Mulk Hasan Khān, one of the Mughals, laid foundation of the balcony and the gateway —Ins over the Qandhār Gate, Udgir, District Bidar, p 30, 1929-30 ; KMA —(No. 582).

1216 H 44 JULUS (Wednes 19th August 1801 to Mon 3rd May 1802 A.D.)—Ikram he rested at the feet of Khusrāu and Sayyid said "Ikram found rest at the feet of Khusrāu" —Ins in the colonnade opposite the Tomb of Khusrāu, Delhi, p 9, 1915-6, HB —(No 583).

1217 H. (Tues · 4th May 1802 to Fri · 22nd April 1803 A.D.) - The gate was built by Ghulām Husain during the reign of Shāh 'Alam II and the Deccan governorship of Mir Nizām 'Alī Khān . —Ins on a gateway near Shitāb Khān's Hall, Wārangal Fort ; p. 32, 1931-2, GY. —(No 584).

1219 RABī' II 1 (Mon 9th July 1804 A.D.)—Muhammad Hasan Khān, son of Muhammad Khalīl Khān of Qazwīn died on the first of Rabi' II, 1219 —Ins on a tomb in Udgir, District Bidar, p. 31, 1929-30 ; KMA. —(No. 585).

1220 H (Mon 1st April 1805 to Thurs 20th March 1806 A.D.) —Khawājā Khizr Muhammad Ismā'il Khān Bahādur, Ismā'il Yār Jang —Ins in the 'Alamgīr Masjid at Bodhan, p 19, 1919-20 ; GY. —(No 586)

1220 H (Mon 1st April 1805 to Thurs : 20th March 1806 A.D.) —Bare Sāhib constructed this new well —Ins in the Bare Sāhib's well, Udgir, District Bidar ; p 31, 1929-30 ; KMA —(No 587)

1221 H (Fri 21st March 1806 to Tues : 10th March 1807 A.D.)—The foundation of this mosque 1220 completion . When Majmū'd-Dīn Hasan built this mosque 1221 —Ins on a mosque in Bidar, p 31, 1931-2 ; GY —(No. 588).

1223 H (Sun · 28th February 1808 to Wednes · 15th February 1809 A.D.)—Lawī Beg Khān Bahādur built this entire building —Ins in a building in Bid, p 29, 1921-2, GY. —(No 589)

1226 H. JUMĀDī-I 5 Wednesday (29th May 1811 A.D.)—Jamāl Wednesday, the 5th of Jumādīl-Awwal, he bade farewell to

all —Ins on the shrine of Hāfiz Muḥammad Jamāl, Multān ;  
p 16, 1927-8 , MHQ —(No 590).

1226 H. (Satur 26th January 1811 to Wednes 15th January 1812 A.D.)—The mausoleum 1226 —Ins on the Tomb of Hāfiz Muḥammad Jamāl, Multan , p 16, 1927-8 , MHQ —(No. 591)

1227 H. RABĪ'-II 12 Friday (24th April 1812 A.D.)—The beloved lady departed in the last hours of Friday, the 12th of Rabi'-II . name is Zuhra 1227 . —Ins in Bhāgal Baryā, Surat , p. 46, 1935-6 , GY —(No 592).

1233 H. (Tues 11th November 1817 to Fri , 30th October 1818 A.D.)—The governor of Multān Muzaffar in the day of battle—with sword and arm—he set out for paradise —Ins. in Shāh Bahāu'l-Haqq's Dargāh, Multan , p 11, 1927-8 , MHQ (No. 593)

1233 H (Tues 11th November 1817 to Fri 30th October 1818 A.D.)—When Shāhnawāz Khān was killed at Multān the governor of Multān became a martyr . —Ins on the gravestone of Shāhnawāz Khān near the Shāh Bahāu'l-Haqq's Dargāh, Multan ; p. 12, 1927-8 , MHQ —(No. 594).

1251 H JUMĀDĪ'-I 12 (Sun 6th September 1835 A.D.)—Nawwāb . Amīr Nawāz Jang Bahādur son of Dūlāh Khān built the enclosure wall afresh —Ins. on the Kotwālī Darwāzā at Bid , p. 17, 1921-2 , GY. —(No 595)

1255 H (Sun 17th March 1839 to Wednes 4th March 1840 A.D.)—The mosque has been built by Amīr Nawāz Jang and Daulāh through tomb of Shāh Kochak —Ins. on the Shāhin-shāh Wālī, Bid , p 25, 1921-2 , GY —(No 596)

1258 H (Satur 12th February 1842 to Tues 31st January 1843 A.D.)—Mukka Bī the slave of Qutb Muḥammad Multānī Qādirī Muḥ'd-Dīn Jilānī Qādirī 1218<sup>86</sup> .. Muka Bī Husain 812<sup>87</sup>

And one well built by 'Alamgīr and ten wells of Shaukh Bāwī purchased by me for the Dargāh. I also dedicate the villages attached to the Tomb of Mukka Bī —Ins. on the Tomb of Mukka Bī, Bidar , p 23, 1927-8 ; GY. —(No. 597).

1258 H. (Satur 12th February 1842 to Tues 31st January 1843 A.D.)—The ruler of Surat Nawāb Qamar Daulat . departed

86. 1218 H commences on Satur 23rd April 1803 A.D..

87 812 H. commences on Thurs 16th May 1409 A.D

for paradise            In 1196<sup>85</sup>            was born            At 40 years 3  
 months and 7 days, succeeded his father            When his noble age  
 became 61 years and 8 months            started towards paradise  
 —Ins. in Dana Sāhib's Rauzā, Surat, p. 45, 1933-4-Sup.,  
 MN.            — (No 598).

1266 H RABī'-II 11 JULUS 22 (Sun 24th February 1850 A.D.)  
 —By the command of Nawāb Nāsīru'd-Daulāh Bahādur,  
 Āsaf Jāh, the gate of the walls of the fort facing Mahmūd  
 Ganj was completed . through . devotion of . Shamsu'd-  
 Dīn Khān alias Abban Sāhib during his term of office as Tāluqdār  
 —Ins. on the Mangalwārpeth Darwāzā, Bīdar City, p. 38,  
 1927-8; CY            —(No 599).

1270 H. (Tues. 4th October 1853 to Sat. 24th September  
 1854 A.D.)—In the time of Afzalū'd-Daulāh, Bahādur, Nizāmu'l-  
 Mulk, the Āsaf Jāh of the age his worthy minister<sup>89</sup>  
 Colonel Davidson was ambassador . . This bridge .. was  
 built after the design of Mr Mart; the straightway over the river  
 Musi —Ins. on the Lāīqu'd-Daulāh Bridge, Hyderabad; p. 29,  
 1907-8; TWH            —(No. 600).

88 1196 H. commences on Mon. 7th December 1781 A.D.  
 89 Sālar Jung



APPENDIX A  
CONTRIBUTORS  
TO THE  
EPIGRAPHIA INDO-MOSLEMICA

Abre- viations used in the Table	Contributor	Year from which contri- buted	No. of contri- butions
TWH	Major T W Haig	1907-08	4
GY	Mr G. Yazdani	1909-10	55
ZH	Khan Bahadur Zafar Hasan	1909-10	6
JH	Dr. J. Horowitz	1909-10	2
MMS	Maulvi Muhammad Shuahib	1911-12	1
JJM	Dr. Jiwani Jamshedji Modi	1913-14	1
HB	Mr. H. Beveridge	1915-16	1
MI	Ch Mohammad Ismail	1921-22	1
MHQ	Mr Muhammad Hamid Quraishi	1921-22	5
LB	Mr L Bogdanov	1923-24	1
MAA	Maulawi Ashfaq 'Ali	1925-26	1
CRS	Mr. C R. Singhal	1925-26	3
RSS	Mr Ram Singh Saksena	1925-26	6
KMA	Khwaja Muhammad Ahmad	1925-26	4
MN	Dr. M. Nazim	1929-30	3
RGG	Mr. R. G Gyani	1929-30	2
MSA	Maulawi Shamsuddin Ahmad	1933-34	5
QMM	Mr Q M Moneer	1937-38	2
FAK	Mr. Fazal Ahmad Khan	1937-38	2
19 Contributors		Articles	105

# APPENDIX B CLASSIFICATION OF INSCRIPTIONS

Centuries	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	Total.
<b>I—RELIGIOUS</b>										
1 Mosques	..	5	24	19	17	53	45	18	4	185
2 Idgahs	..	..	2	2	..	1	..	3	..	8
3. Mihrabs	..	..	1	..	..	2	..	..	..	3
4. Shrines	..	..	..	1	2	3	3	..	1	10
5. Dargahs	..	..	1	2	..	3	6	8	1	21
6. Tombs	..	..	6	8	8	35	42	11	6	116
7 Majic Houses	..	..	..	..	..	1	1	..	..	1
Total	..	5	34	32	27	97	97	40	12	344
<b>II—MILITARY</b>										
1. Forts	..	..	..	3	..	3	2	2	..	10
2 Walls	..	1	..	..	2	16	2	1	1	7
3 Bastions	..	..	..	..	..	7	16	4	..	36
4. Gateways	..	..	..	2	9	12	15	..	2	47
5. Roads	..	..	..	..	..	3	3	..	..	3
6. Granaries	..	..	..	..	..	1	1	..	..	1
7. Guns	..	..	..	..	..	2	6	..	..	8
Total	..	1	..	5	11	28	42	22	3	112

III—ADMINISTRATIVE									
1. Orders	..	..	2	2	2	3	1	8	
2. Records	..	..	..	1	1	6	1	11	
3. Commemoratives	..	..	..	..	9	5	..	14	
4. Pillars	..	..	..	1	1	..	..	1	
5. Boundary stones	..	..	..	2	2	6	1	11	
6. Endowments	..	..	..	..	..	..	..	1	
7. Shops	..	..	..	..	..	..	..	..	
Total	..	..	2	6	15	20	3	47	
IV—CULTURAL									
1. Tanks	1	..	..	2	2	5	1	10	
2. Wells	..	..	3	1	2	9	8	35	
3. Maddressahs	..	..	..	..	..	1	1	2	
4. Cisterns	..	..	2	1	1	1	3	7	
5. Minars	..	..	..	1	1	1	..	6	
6. Palaces	..	..	2	3	3	10	1	16	
7. Gardens	..	..	..	1	1	2	..	3	
8. Bridges	..	..	..	..	..	1	1	1	
9. Caravansarais	..	..	..	1	1	..	..	1	
10. Ashurkhanas	..	..	1	3	3	..	..	5	
11. Qanqahs	..	..	1	1	1	..	..	1	
12. Nalchas	..	..	..	..	..	..	..	..	
Total	1	5	8	7	25	26	14	88	
V—MISCELLANEOUS									
..	..	..	1	2	3	4	..	10	
Grand Total.	1	6	39	48	53	168	79	601	

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